



# christian Courier

A REFORMED WEEKLY

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## Ontario's labor plans get mixed reviews

**Alan Doerksen**

ST. CATHARINES, Ont. — Although some Christian labor and business leaders approve the Ontario government's plan to scrap the previous government's job equity law, Citizens for Public Justice (CPJ) is critical of this decision.

In mid-October, the Progressive Conservative government introduced its Job Quotas Repeal Act, which will replace the former NDP government's Employment Equity Act.

"We believe legislated hiring and promotion quotas are unnecessary, unfair and ineffective," commented Citizenship, Culture and Recreation Minister Marilyn Mushinski as she introduced the new legislation. "They are unnecessary because discrimination in the workplace is already against the law in this province under the Human

Rights Code. They are unfair because they interfere with an employer's ability to hire the best qualified candidate for the job. They are ineffective because they do not address the root causes of discrimination."

### Serious discrimination

The repeal bill will relieve all Ontario employers of obligations or liabilities they had under the former equity law. Mushinski further announced that the government will develop an Equal Opportunity Plan that will support efforts by employers and employees to remove barriers in the workplace. The government also plans to reform the Ontario Human Rights Commission to strengthen its ability to fight discrimination in the workplace.

Commenting on the government's decision to scrap the

equity law, Harry Kits, executive director of CPJ, says, "I think that they're going overboard to repeal it." Instead, the government should have made some needed changes in the existing law, Kits suggests. "I'm always in favor of adjustment."

The former equity law put the onus on employers to change hiring practices, but the new law puts the onus on employees to appeal to the Human Rights Code — a more difficult situation, says Kits. "It's not enough to simply rely on the Human Rights Code."

Referring to the new Equal Opportunity Plan, Kits says, "There's no idea about what that means. If it's simply a plan, it doesn't have much 'teeth.'"

By calling the new legislation the Job Quotas Repeal Act, "the Conservatives are putting the worst possible light on" the

COURTESY EMPLOYMENT AND IMMIGRATION CANADA



A young Thai immigrant gets on-the-job training as a dental assistant.

former equity law.

Job discrimination is still a serious problem in Ontario, says Kits. The new legislation will make it hard for women and minorities to unionize, he predicts.

### Government not Mr. Fix-it

Ray Pennings, publicity and promotions director for the Christian Labour Association of Canada (CLAC), says that the former equity law was ineffective. "We've been on record throughout as opposing [it]," he says.

CLAC's view is that discrimination is something government shouldn't deal with except in the most overt cases. Instead, it is the task of unions and employees, CLAC insists. But Pennings cites two exceptions. First, disabled people should have government

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## CC now a charity, publisher announces at 50th anniversary reception

**Nandy Heule**

BURLINGTON, Ont. — At an October 7 reception celebrating its 50 years of publication, *Christian Courier* announced its plans to re-invent itself as a

non-profit organization.

Publisher Stan de Jong said the paper will soon be owned by Friends of Christian Media, a newly formed charity.

The five-member board of

owners currently owning *Christian Courier* has agreed to disband and transfer the paper's assets to the charity, de Jong told the 200-member crowd celebrating 50 years of Reformed Christian journalism in Canada.

Friends of Christian Media has applied to the appropriate federal ministry for charitable status and will soon be able to issue income tax receipts for donations, said de Jong.

De Jong said *Christian Courier* badly needs charitable donations in order to guarantee a successful launch into the next 50 years of publishing.

Harsh economic conditions are forcing Calvinist Contact Publishing, the parent company which owns the newspaper, to seek new sources of income, de Jong said as he read a prepared



From left: Nelly Westerhoff, secretary of the board of Friends of Christian Media, Stan de Jong and Gary Van Eyk, chair of the new board.

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## News

# Business favors scrapping equity act

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 protection. Second, the government should make sure the judiciary and police hire minorities because "the perception of justice has to be there." But Pennings adds, "I don't advocate a strict quota system."

Commenting on Mushinski's announcement of an Equal Opportunity Plan, Pennings says, "That's a political statement to offset the criticism."

Although the government plans to strengthen the Human Rights Commission, Pennings says it is already capable of dealing effectively with discrimination in the workplace.

Under the old job equity law, there was a perception that people were being hired because of their race or disability rather than on merit. "That hurt everybody," says Pennings, adding that merit-based hiring is very important.

"There is real discrimination out there," comments Pennings,

but "the government isn't Mr. Fix-it." The government can regularize employer-employee relationships, but these are really the responsibility of the parties involved, he says.

The new legislation came "not a minute too soon," says Hans Vander Stoep, executive director of the Christian Business Federation. Most Christian business people he has spoken with favor the new law, he says. The government plan to strengthen the Human Rights Commission will work although the commission is probably capable of handling job discrimination cases already.

The new law makes economic sense because it gets rid of quotas, says Vander Stoep. Hiring quotas can cause problems for small businesses because they could force them to hire people with disabilities, minorities or women, even if they were not qualified, he says.

Edna Salverda is a business woman whose family runs nine

Tim Horton's outlets in southwestern Ontario. It was definitely a good idea to get rid of the old equity law, she says. Under the old law "we were almost forced in hiring."

Salverda gave the example of an Egyptian man who applied for a job at one of her outlets.

He couldn't speak much English and spoke through an interpreter. When he was not hired, Salverda got a letter from the government warning her about not hiring minorities.

Salverda's stores do not discriminate, she says. They hire many women and minorities as

well as disabled people.

Although there is a lot of job discrimination in Ontario, employers and employees have the main responsibility for dealing with it, insists Salverda. The Human Rights Commission should also have regulations for dealing with job discrimination.

## CC will shift ownership from few to many

*...continued from page 1*

much owned by God's people in Canada and elsewhere. What better way to express that than shifting ownership from a few to many in the Christian community," said de Jong, who has been with the paper for over a decade.

The announcement comes at a time when the publishing life of many Christian publications in Canada is in jeopardy. Many denominational newspapers have seen their funding slashed as their head offices struggle financially in the wake of declining church donations. *Christian Courier* is the only Christian weekly in Canada that is not dependent on the financial support of a particular denomination. The paper has been published independently throughout its 50-year history.

Other Christian publications are already incorporated as a charitable organization, including the Winnipeg-based *ChristianWeek*, a bi-weekly evangelical publication with many Mennonite readers.

### Interim board

If readers wish to obtain more information about the new charity Friends of Christian Media, they are encouraged to contact the *Christian Courier* office.

An interim board of directors has been appointed to launch Friends of Christian Media and to oversee a successful transfer of ownership of the newspaper's assets.

This interim board will eventually determine ways for readers and supporters of *Christian Courier* to become a mem-

ber of the charity and to elect a board which will carry out the mandate of the organization.

The charity's main goal will be to operate *Christian Courier* and to promote Christian journalism in Canada. In order to do so, the charity will solicit funds from individuals, businesses, government and other sources. The board will ask subscribers to continue to pay for their subscriptions as usual, but they will also be encouraged to aid the cause of Christian journalism by donating to the Friends of Christian Media.

Members of the charity's interim board are all from the Niagara peninsula. They are Nelly Westerhoff, a greenhouse owner; Nandy Heule, a writer; Harry Der Nederlanden, a school custodian, writer and student of literature; Charles T. Greenham and Gary van Eyk, both accountants.



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## Clinton, Ont., artist helps CC celebrate

### CC Staff

*Christian Courier* would like to acknowledge the contribution of Irene Dykstra of Clinton, Ontario, to our 50th anniversary celebrations. Irene won our poster contest. Her submission graces not only an 11-by-17-inch poster commemorating our anniversary, but appeared, as well, as the cover of our 50th anniversary special edition.

Our sincere thanks to her and all of you who entered the contest. The interest of our readers helps keep us going!

(The poster is available for the nominal fee of \$3.00 each from the CC office. Please enclose payment with your written request.)

## Agriculture

## Christian farmers tell Harris: set new priorities

GUELPH, Ont. (CFFO) — Members of the Christian Farmers Federation of Ontario have sent a strong message to Premier Harris that farmers want to see funding for agriculture maintained, but with some new priorities regarding how it's spent.

"Agriculture has taken serious cuts in past rounds of budget cutting," says John Markus, CFFO's president. "We believe that further cuts are inappropriate at this time. Farming is a primary contributor to the economy with no other government ministry enabling the same economic bang for the buck."

"The budget for agriculture covers education, research and maintains significant parts of the agricultural infrastructure," points out John Deelstra, CFFO's vice-president. "It also enables and trains our farm entrepreneurs. That's a lot for one budget to accomplish."

### Three target areas

CFFO members are convinced that significant changes can be made in how funds are used. At its recent provincial board meeting in Milton, Ont., representatives from CFFO's 22 districts gave their unanimous support to three areas for immediate change.

First, CFFO is calling for a redirecting of some government transfer payments to a self-directed stabilization account. Based on the concept of NISA (Net Income Stabilization Account), the proposal marks a shift towards farm income support, rather than on how much product a farm produces.

Clearly identified by CFFO for a change is the GRIP (Gross Revenue Insurance Program) program. The federation says that all funds now committed to GRIP should be redirected towards a self-directed stabilization account.

"Our experience tells us that the top third of producers benefit most under GRIP because they lower their costs of production with the support and make the little guy less competitive," says Markus. "Under a NISA-style approach, we can expect to see less distortions for farm families."

As part of a move towards a

## Hiring farm workers? Ask those who are already busy

One of the most frustrating things about agriculture and horticulture is getting reliable seasonal help. It's the reason why many farmers quit. Why work seven days a week chorng while others work a 40-hour week.

Talk to apple growers and they'll tell you it's almost impossible to get Canadian workers to pick apples. One grower told me last year he used to get his apples picked using local workers — 20 years ago. He would hire 20 pickers and a few days later only a few would show up for work.

So in recent years he has been hiring Caribbean workers. But he doesn't hire 20. He hires five, pays their air fare and provides a place for them to stay. They work long hours and the same workers come back every year. They do good work and make a decent wage.

### What's wrong with Canadians?

Let me tell you: they're soft, pampered and out of shape. They ache quickly and they're lazy.

Let me give you another example. I have built new large barns so my livestock can eat round bales of hay. There is no manual labor required in harvesting round bales. But I also like to store 3,000 to 4,000 square bales of hay and straw. The bales weigh 30 to 45 pounds. It's been eight years since a student (over the age of 14) called wanting a summer job on the farm. You find that odd? Just check the local papers and even *Christian Courier* (Summer Job Market). There are no students looking for farm work.

Baling hay and straw in September is always a headache because there are so few local workers around who want to earn \$10 an hour to pack in square bales of hay or straw.

### Won't do farm work for any amount of money

Last year September I had lots of straw to bale and store so I asked the municipal clerk, who is also the township's welfare officer, if she knew any local men who would work on a farm handling bales.

She shook her head. The bales aren't too heavy, I assured her. Ten dollars an hour.

People on welfare do not want to work on a farm, she said.

NISA-style program, CFFO is calling on the government to allow farmers to make withdrawals for capital expenditures benefiting the environment. Also, the federation is calling for caps on the government's contribution to the self-directed stabilization accounts. Those caps would be based on an appropriate scale for families, not the amount of acreage or the number of livestock owned.

### Fewer colleges, fewer offices

A second target area identified by CFFO regards the number of diploma-granting agricultural colleges in Ontario. The federation is saying the province only needs two teaching colleges, with any research activities already taking place at surplus locations maintained in some fashion.

"By moving towards two agricultural colleges we can use the savings to develop short

courses or seminars that meet the changing needs of today's farm entrepreneur," says Elbert van Donkersgoed, CFFO's research and policy director. "That provides real value for money."

A third target area involves amalgamating Agriculture Ministry services resulting in fewer county offices for production agriculture. Pointing out that two or three amalgamations could take place annually, CFFO says the savings could be used to establish better direct communication between farm businesses and research establishments. Also, surplus ministry offices could be used to focus on rural economic community development.

Shortly after adopting the above policy statement, a CFFO delegation presented it to provincial Agriculture Minister Noble Villeneuve.



Agricultural

Housekeeping

Maynard VanderGalien

Look, what if I pay \$20 an hour, can you get me someone to help unload three loads that I have ready to unload?

The clerk shook her head again. No use trying, she said.

That made me mad. And that's why Ontario's Mike Harris got elected this summer. He promised to make welfare people work. He's going to change our welfare system.

How did I get my straw unloaded? I waited until Saturday and asked a busy road construction worker (a neighbor and a friend) who enjoys coming over in his spare time to cut and bale hay.

The past two summers I have had a high school teacher work during hay harvesting. He doesn't get paid any wages, but most evenings he takes some green hay home for his horses. By the end of the summer he has a year's supply of good hay (whatever he wants — round or square, first cut or second). This teacher, who is physically fit from years of jogging, swimming and biking is one of the best workers I have ever had. And it was his idea to work for horse hay.

Oh, this past Labor Day I needed an extra person in the hay mow. We had four big loads of hay to pile. So I asked a bank manager. Yes, a bank manager. Would I waste my time trying to round up some unemployed youth? The banker, in his early 40s, is a sports-minded fellow and enjoyed tossing the bales. He also took his 14-year-old son along for the experience. I hope his son will work for me next summer; he had what it takes.

There's a saying that when you want a job done, ask a busy person.

Maynard VanderGalien is a dairy and cash-crop farmer in the Ottawa Valley, Renfrew, Ont.



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## Editorials

# October 30 will bring false victory to Canada or Quebec

By the time you read this editorial, the Quebec referendum will be either a few days ahead or a few days behind us. Whatever the outcome, and it promises to be a close contest, the victory will have been won at the emotional level. If the Yes side wins, the appeal to French-Canadian pride will have carried the day. If the No side squeaks through, it will be because of an appeal to fear of economic consequences. Neither appeal is worthy of victory.

Nations should not be broken up or formed on the basis of pride or fear. Nations are means by which a group of people having such things in common as geography, history and vision can assume the task of developing and keeping that part of the earth given to them in trust by God. The question Quebecers should ask themselves is: Can we better take up our God-given task inside or outside of Canada?

We can see arguments in favor of both positions.

It's true that Quebecers have a language and a culture that is significantly different from the rest of Canada. A unified language and culture is a plus for national coherence. It's also true that bilingualism in Canada is not working very well. Just ask a French teacher what students in English-speaking parts of Canada think of learning French. These arguments would lead one to think that it might be better for Quebec to separate from Canada.

But there is another side to be considered. Insisting that nations should be formed according to ethnic lines would splinter many nations that now work well. Also, geographically and politically it would be disastrous to create a hole between Ontario and the Maritime provinces.

In addition, Canada has been looked upon, rightly or wrongly, as a model of how different peoples can work together in relative harmony. The separation of Quebec from Canada would destroy hope in other parts of the world and confirm that Bosnia is, after all, the more convincing example of what

different ethnic groups can expect to accomplish. It's sad to see a nation as richly blessed as Canada fritter away its inheritance and mandate by not seeking true unity. No matter what the outcome, the fact that the Quebec referendum is taking place and that stand-offs with Native Canadians took place last summer, is testimony enough that Canada is not pursuing true justice for all its citizens.

For Christians there is always the knowledge that, whatever happens, nations are like a drop in the bucket of eternity and as dust on the scales of the universe (Isaiah 40:15). After October 30 follows October 31 — Reformation day! God is in charge of the world, and he is forming a new nation that will know justice and pursue peace. This allows us to take some distance from a possible separation and its effects.

In the meantime, Christians are to continue calling their nation back to the task of developing and maintaining their part of the earth in the spirit of that new nation to come.

BW

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Formerly known as Calvinist Contact  
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## Reformation 1995: Here we stand, we can do nothing

Are you ready to celebrate Reformation Day?

There is plenty to reform in the churches of today. Unlike what happened in the 16th century, the problem is not so much wrong doctrine as wrong living. No matter how sound the sermons may be that cascade from the pulpits of the land, the smog of late 20th century culture hanging over most congregations prevents them from hearing the gospel message and acting on it.

It has a lot to do with the kind of communication people receive. The average citizen is bombarded each day with all kinds of information which is fragmented and does not require action. Newspapers, radio, television, info-net — all carry brief bits of information that stimulate but do not teach, that arouse but do not spur to action. The net effect is that sermons, too, end up in the huge pile of non-assimilated material.

The question you hear after church is not, What did I learn from the sermon? but: How did the sermon make me feel? Was it exciting or boring?

### The main purpose of worship

People judge worship services by what they get out of them. While reading a chapter in Marva J. Dawn's *Reaching Out Without Dumbing Down*, I was struck by the comment that most people think that the main purpose of a worship service is to have their needs met. The comment struck me hard because I have found myself thinking that as well. But the author makes the strong and convincing point that the main purpose of worship is to offer praise to God. This offering of praise can be done through singing, praying, participating, leading,

listening and giving money.

Not only that, but offering praise can include complaining, protesting, lamenting as well as giving thanks and showing adoration. How well does this last comment fit the happy, upbeat worship services so many worshipers insist on these days?

Dawn's remarks stir within me a recognition of what I have generally practised (to give of myself in worship) and how my forebears generally approached church services. But it also pointed out to me what many of us are in the process of losing.

### Comfort first?

This generation emphasizes self-fulfillment and self-rule. That does not bode well for the acceptance of the gospel of a sovereign and praise-demanding Lord. People are becoming so comfortable about attending church that some even take their coffee mug along to the service. Missing church is not a big deal to this generation, either. If Saturday evening filled their lives with fun and excitement, what can a church service offer in the line of self-fulfillment?

But if we see worship as an act of giving, then we have to be there. God is waiting for us, never mind whether we are tired or feel like it. And in the giving of praise, he blesses us and meets our needs.

We need a reformation of mindset and attitudes. And we need to protect ourselves from being bombarded with meaningless information. Only then can we celebrate Reformation Day with some integrity. The message is the same: salvation by grace (not by entertainment) through faith (not through self-fulfillment).

BW

## Letters/Column

# Needed: conscientious objectors to tax cuts

It's obvious already to a great many Canadians that there should be no tax cuts until the debt and deficit are paid down, and no tax cuts until the causes of poverty and unemployment are dealt with. Tax cuts, in the critical condition we are in now as a society, are unconscionable. Especially since the tax cuts benefiting the rich and the powerful will be financed by the budget cuts hurting the poor and the vulnerable.

So we should start a citizens' movement of conscientious objection. We should become conscientious objectors to tax cuts until the legitimate human needs of the poor have been met. The well-to-do should be in the vanguard. I think churches and other faith-com-

munities should urge their members, in the name of conscience, to tell the government that they refuse to accept a tax cut. And that if anyone does gain from a tax cut, it should go straight into housing for the poor, or shelters for battered women, or community support for needy families and hungry children.

But just acting privately to redress the recent cuts is not enough. We as citizens have to continue working towards a fundamentally different kind of social and economic development — development that is shaped by stewardship, compassion and justice for all; development that does not promote a *gross* but a *good* national product; development that does not impoverish but enhances human life!

We have to demonstrate our fundamental objections to an evil tax system filled with unacceptable inequities that favor profitable corporations and

wealthy individuals.

It is not enough for us, on the Sunday of Thanksgiving weekend, when we have a city-wide food drive, to donate a few cans of soup, then on Monday have a big Thanksgiving dinner at home and on Tuesday go back to supporting a consumerist culture.

We urgently need a major movement to say: This gross injustice violates our consciences, as Christians, or as other people of faith, and as citizens. We strongly object to the worsening war on the poor! We won't participate in it! We must become, among other things, conscientious objectors to the tax cuts at this time. Not just a few of us; we need a massive movement of conscience — across Ontario and across Canada.

Gerald Vandendaele  
Aigcourt, Ont.

## *It just never got warm*

The listing said "gas furnace," but that was a lie. When we purchased our house last year, it came with a forced-air electric furnace. "An expensive way to heat the house," our real estate agent observed.

The previous owner pointed out that a gas furnace might explode — he knew of several such incidents. He said an electric furnace was much safer. Members in his family were afraid of gas.

### Those little wires

That first September, several months after we had purchased our home, the previous owner returned. "I thought I'd better hook up a few wires for you," he said. He led us to a shelf in the furnace room where he picked up three short blue wires. He connected them among a tangle of yellow, green and white wires at the back of the furnace. He had removed the blue wires in the spring so the furnace wouldn't kick-in when the air-conditioner was supposed to be working. "Make sure you turn off the electricity before you try this," he warned. "You could get electrocuted."

In October when we got around to turning the furnace on, nothing happened. It didn't work. Our friend the electrician traced the problem to the thermostat in the dining room. Someone had brushed against it and loosened the connection. The furnace wasn't getting any messages.

By December the furnace ran continuously most days. On very cold days the house would be almost comfortable by noon, except the bedrooms and the living room, which never really got warm.

On very cold days we took to opening and lighting the gas oven in the kitchen during breakfast. It was either that or wear gloves at the table.

By spring the heating bill totalled \$1,500. That was when my husband, Marty the accountant, looked into replacing the furnace.

### Giant toaster

The fellow who installed the shiny new gas furnace showed us the workings of the old electric furnace. Inside it looked like a giant toaster. The toaster had a fan which was supposed to gently blow the toasted air up the vents throughout the house.

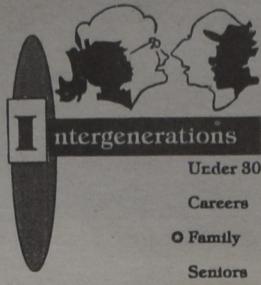
Our new gas furnace takes up less space than the giant toaster, and according to the installer, will heat the whole house in half an hour for a third of the cost. Now, let the cold winter come — we've got a fire in our furnace.

Living with an electric furnace can be compared to living under the Old Testament covenant of the law with its rules and regulations. With that old furnace, we especially looked forward to spring when the sun would come and we could turn the thing off.

The new covenant is deeper, hotter with a real fire and a full-fledged blower... more than coils and wires with a fan.

"Love the Lord your God with all your heart and all your soul and all your mind... Love your neighbor as yourself. All the Law and Prophets hang on these two commandments." (Matthew 22:37-40). There is a real fire in love.

Too bad that, like the Galatians in Paul's day, many of us prefer the rules and regulations.



## *Best wishes from B.C.*

Congratulations to the editor and staff of *Christian Courier* as you celebrate 50 years of Christian journalism. We thank you for faithfully producing many hours of enjoyable and informative reading in our Reformed weekly.

Keep up the good work!

May the Lord continue to bless your work; this is our wish.

Hank and Dini Oldejans  
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If you become a subscriber, or gain a new subscription for us, we will reward you by sending each of you a copy of Rev. Henry Van Andel's *Building on the Rock: Meditations on the Sermon on the Mount*.

Rev. Bastiaan Nederlof wrote that Rev. Van Andel's "meditations in *Calvinist Contact* were an expression of both his love for the Scriptures and his desire to convey true spirituality to the readers." In addition, we will send you a copy of our 50th anniversary commemorative poster.

Send this coupon to us and enclose a cheque for \$43.50 (or \$35 US), payable to *Christian Courier*, for the following new subscriber.

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## Feature

# Martin Luther and Katharine von Bora

**Anthony J. Looy**

It has been said that feminism got under way in earnest during the mid-1800s. At about that time, Alfred Tennyson, the English poet laureate, summarized the traditional view of the women's position:

*Man for the field; and women for the hearth;  
Man for the sword; and for the needle she;  
Man with the head, and woman with the heart;  
Man to command, and woman to obey;  
All else confusion.*

Martin Luther, living some three centuries before Tennyson, would probably have agreed wholeheartedly with the poet's patriarchal sentiments. Luther believed, along with everyone else in the late Middle Ages, that women were definitely less intelligent than men; he even told his students that "since the time of Eve all great downfalls had been occasioned by women" (H.G. Haile).

The historian R.H. Bainton relates an instance when Luther was talking with great gusto to some students at the dinner table. When his wife interrupted him, saying, "Doctor, why don't you stop talking and eat," her husband snapped, "I wish that women would repeat the Lord's Prayer before opening their mouths." Then, there is also Luther's often repeated exclamation that women were created with large hips in order that they should stay home and sit on them.

Some years after he nailed his 95 theses on the church door in Wittenberg, Luther developed dim views of celibacy. In the early 1520s, he wrote two pamphlets criticizing monasticism and encouraging monks and nuns to leave the monastery or convent and consider marriage instead. In 1523 an acquaintance of Luther, with the latter's connivance, helped 12

nuns escape from a cloister. These young women were taken in a covered wagon to Wittenberg, where Luther and some of his friends busied themselves finding shelter, positions in some households, and even suitable husbands for the ex-nuns.

## Marrying to spite the Pope and the devil

Among this group of refugee-nuns was Katharine von Bora, who was still unmarried two years later. Earlier match-making attempts on her behalf had failed and Katharine made it clear that she had set her sights on Doctor Luther himself.

Even though some of the reformer's friends had often urged him to marry, Luther thus far had been hesitant. In 1525, Luther put whatever earlier reservations he had felt behind him and decided to marry Katharine von Bora. At the time he was in his early 40s and his bride was 26.

Luther explained his change of heart by saying that he wanted to please his father, who was looking forward to grandchildren; he also added another reason, namely that he was personally eager to spite the Pope and the devil.

By his own words, Luther was not given to erotic or romantic inclinations and he certainly did not marry Katharine because he was in love with her. This is not surprising because in the Middle Ages, and well into modern times, many marriages were not concluded for reasons of love or mutual attraction. Often, young people became married for economic or other reasons of convenience.

Martin and Katharine also followed the custom of marrying couples at that time, namely that the consummation of the marriage was to be attested to by a witness at the bridal bed. As his witness Luther had chosen his closest friend, Justus

C.C. FILES



*Martin Luther in his study, with his wife, Katharine, and three of their children.*

Jonas, who many years later would also attend at Luther's deathbed (H.A. Oberman).

Although Luther did not marry because of love, his marriage developed into a solid and happy union. One year after the marriage he wrote to a friend, "There is about to be born a child of a monk and a nun." In time, six children were born to the couple, only three of whom reached adulthood.

Katharine von Bora may not have been her husband's equal in matters like intellect and theology, but she was more than a match for him in running a household, managing the finances, taking care of a large garden, and organizing and supervising a small estate. She was also an accomplished hostess, not only providing for husband and children, but also looking after a never-ending stream of visiting students, colleagues and friends.

Luther's views on marriage and women may well have been conventional, which is hardly surprising in an age that held women in low esteem. Yet within the context of his culture, Luther's views and actions were often refreshing and even

progressive. For example, he refused to accept the typical medieval prejudice that the role of women was primarily child-bearing; he criticized publicly that women in his days possessed few if any legal rights; and he was confident that God takes delight in the sex act (H.G. Haile).

One of his more recent biographers notes that "Luther did not consider it unmanly to wash diapers and make beds." Reflecting on these domestic duties, Luther commented that people may sneer but God rejoices with all angels and creatures (H.O. Oberman).

## 'A divinely noble business'

Luther defended marriage as "a divine noble business"; but there were moments that some day-to-day aspects of this "noble business" annoyed him. On one such occasion, he sighed in an almost bantering fashion:

*Good God, what a lot of vexation there is in marriage. Adam has made a muck of our nature. Think of all the rows that Adam and Eve must have had in the course of their 900*

*years. Eve would say, "You ate the apple," and Adam would reply, "You gave it to me."*

Martin Luther grew both very fond and very dependent on his strong-willed and efficient wife. Once he complained, "I cannot hold my own neither against her requests nor against her tears." And in a moment of honesty, he even admitted that, "I give more credit to Katharine than to Christ, who has done so much more for me" (V.H.H. Green). Sometimes he called his wife teasingly, "My Rib" or he referred to her as "My Lord."

Katharine almost invariably called her husband "Doctor." Once Luther referred to one of his favorite Bible books, Galatians, saying, "It is my Kate von Bora." As time elapsed, the marriage of convenience evolved into genuine friendship, mutual dependence and even love. Luther expressed his need of Katharine often: for example,

*I would not swap my Kate for France, with Venice thrown in.... I often notice that there are more faults in other women than in my Kate — although she has some all right, she has much greater virtues to balance them.*

The eminent Roman Catholic historian J. Lortz once called Luther an ocean of impulses. Luther was indeed a complex person, often intemperate, given to hyperbole — he once claimed that he would gladly go to hell if this would be pleasing to God. He suffered from numerous ailments, but his earthy (sometimes too earthy!) sense of humor seldom left him. Sometimes he suffered bouts of depression. Above all, he possessed an awesome awareness of Christ's ever-present guidance. His faith was both towering and childlike. Often he preferred to pray aloud, standing close to an open window, so that God would hear him better.

As far as Luther's marriage to Katharine is concerned, E.G. Haile writes that his wife and children were "the single greatest influence on his life and thinking after the monastery."



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*Anthony J. Looy is a retired school principal who holds a PhD in history. He lives in Kingston, Ont.*

## Film Review

## Media/Arts

# American Quilt can't patch together a satisfying story

Marian Van Til

## How to Make an American Quilt

Rated PG

Stars Winona Ryder, Ellen Burstyn, Anne Bancroft, Jean Simmons, Maya Angelou, Kate Capshaw, Kate Nelligan, Dermot Mulroney, Alfre Woodard  
Directed by Jocelyn Moorhouse  
Based on the novel by Whitney Otto

I remember my elated reaction to seeing *Steel Magnolias* in 1989, which was written, directed and starred in by women. They had gotten it right: the peculiar ways women think, talk, approach problems, relate to each other as friends, sisters, mothers/daughters. Finally, these were women to whom I could relate very intensely, on a kind of visceral level.

Somewhere in the last few years, though, I seem to have parted company with most of the still tiny group of women who are making films; or they parted company with me. *American Quilt* is the latest example.

This, like *Steel Magnolias*, is being called a "women's movie." (An irritating misnomer: are films made by and starring men — most of the several hundred released each year — called "men's movies"?) Despite the "women's point of view," I don't relate well to this film. Perhaps that proves that gender, like race or ethnicity, is not the most important thing.

What transcends those things, important as they are in shaping our experiences, is worldview. And it's this film's worldview that I find wanting.

### '60s refugees

A group of late-middle-aged California women, refugees all from the raging 1960s, get together regularly to carry on a quilting bee, a practice which has been passed down to them by their mothers, who quilted in this very house.

The main character, Finn (Winona Ryder), is the 26-year-old granddaughter of one of the women (Ellen Burstyn) and the



American Quilt stars (from left): Bancroft, Burstyn, Ryder, Woodard, Nelligan

offspring of the failed marriage of her hippie parents. In a reversal of the traditional male-avoiding-commitment scenario, Finn panics when her live-in boyfriend talks of confirming their marriage plans and eventually having children. She flees for the summer to Grandmother's house. Finn has learned well her parents' nonchalance about (fear of) commitment.

As the older women quilt, Finn settles into writing her master's thesis. After three or four tries at different topics she decides on a study of women's handiwork in tribal cultures (one example of which we feel we are seeing).

Interspersed throughout, like the patches of their quilt, the

older women begin to tell Finn of their past relationships with men, most of them failed.

### Reaping what is sown

Poet Maya Angelou plays the woman who oversees the quilting and holds the group together; she was formerly a servant in the childhood home of one other woman. Angelou is a formidable screen presence but she pronounces her lines too much as if she were reciting poetry, and this writing isn't that poetic.

Ellen Burstyn and Anne Bancroft are Finn's grandmother and great-aunt, both widows who share the same house. Over their sometimes loving, often rocky relationship hangs the specter of an event

which happened many years earlier and which involved Burstyn's character and her sister's husband.

Jean Simmons' character is married to an artist who has cheated on her virtually from the day they were married. But this is a small town, and she has been so enthralled with people's perceptions of her being married to an artistic man who follows his, uh ... muse, that she has put up with years of his selfish and immoral behavior and is only now considering leaving him.

Kate Capshaw's character was a talented diver in high school. She married young, to a man she hardly knew, and then blamed him for her giving up diving to marry him and raise their three children. She grows embittered and emotionally cold and finally he leaves. Kate Nelligan's character, also a widow, has had an affair with the artist, though his wife is her friend.

Maya Angelou's character has a free-wheeling daughter (Alfre Woodard) who is also a member of the group. She has lived in Paris and has had countless lovers. She has met only one man whom she senses, after an afternoon of talking, may be a "soulmate" — but he is married and not interested in infidelity.

Finn is less than kind to her likable fiance; it must be her fear of commitment which drives her into the arms of the Hispanic hunk she meets at the local swimming pool.

What a wonderful group!

And they're just like the women we all know, right? The reviewers who have commented on the fact that there are really no likable men in this film (not true, actually) must have slept through it. They think these women are likable?

Mostly, they're pathetic. This story is not written in a way which allows us to sympathize much, as we would normally want to do, with a woman or women who have made tragically wrong choices. The choices made appear merely stupid, not tragic, and it's hard to sympathize with stupidity.

### Don't do likewise

There are one or two mildly humorous moments, but on the whole the actors aren't given much to work with, and the audience isn't given much to appreciate. That's especially too bad because *American Quilt* assembles one of the best, high-powered female casts I can ever recall seeing in one film.

In the last moments of the story a kind of mystic whirlwind roars through the yard, cleansing the women's souls, making each realize in her own way that fulfillment comes from commitment — to one's partner and to one's ideals. It's a little late, however, to tout that message. It's like a homily containing example after example of how not to live, then ending with a tacked-on, two-sentence moral which tells you how you should live. That's not effective preaching, nor is it effective story-telling.

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## Church

# Three CRC classes approve women in office while another will host conference opposing synodical decision

GRAND RAPIDS, Mich. (REC) — Three classes of the Christian Reformed Church in North America will officially allow women as ministers and elders. The classes of Pacific Northwest, Holland and Grand Rapids East all voted in September to declare the word *male* in Article 3 of the CRCNA church order "inoperative." The 1995 synod of the church agreed to allow a local classis this option.

In Grand Rapids the vote was unanimous and came with no discussion. Then the group immediately seated two women elders as delegates. Grand Rapids East had already accepted women as elders a year ago when it decided not to discipline any churches in its area which ordained women.

Although a woman serves as an unordained pastor in one of the churches, it will still be a few months before a woman can be ordained as a minister. To be ordained, she must first be declared a candidate by Cal-

vin Theological Seminary, then be called by a church and pass an exam at the Classis.

At Classis Holland there was debate of the issue, which passed by a slim margin of 29-25 votes.

Meanwhile, Classis California South has agreed to host a special conference to "address the decisions of Synod 1995." It adopted a modified version of a proposal by one of its congregations.

Originally the local California church wanted a meeting to find ways to "protest and change" the decision. The conference invitation is going to any classis, church council or church office holder in the CRC, who think that Synod made the wrong decision about women in office. The resolution also mentions the CRC decision to maintain fellowship with the Gereformeerde kerken (Reformed churches) in the Netherlands. Any who "share the convictions" of California South are welcome to the con-

ference.

The classis meeting itself was filled with conflict. The chair of the meeting first ruled the motion out of order, but his ruling was overturned. There was also a question whether there were enough churches represented to

hold a meeting. When one church delegation left the meeting, there were only 11 represented. There was some confusion whether the classis had 23 or 21 congregations as members, and the classis needed at least half the mem-

bers present to be an official meeting. The final resolution passed by a vote of 10 to 9. Five persons recorded their negative votes and gave notice they would appeal the ruling.

## Rejecting women's ordination could be heretical, says WARC secretary

GRAND RAPIDS, Mich. (REC) — Milan Opocensky listed five issues that could impinge on the heart of the gospel at a meeting of the European members of the World Alliance of Reformed Churches (WARC). Churches that stubbornly continue to refuse ordination to women as ministers might face some censure for embracing "a kind of heretical position," he said.

Opocensky told reporters from Ecumenical News International there were five issues that

might be treated as a *status confessionis*. He listed racism, weapons of mass destruction, equality between men and women, worldwide economic justice, and responsibility for the environment as crucial matters for the churches. He noted that some WARC members "still reason biblically and theologically that it is justified to exclude women from ministry."

Opocensky also highlighted women's ordination in his speech to WARC's European Area Council. He questioned whether the WARC could continue "full communion with churches which exclude women from ministry and other functions." He claimed the credibility of the gospel was at stake "if churches do not prac-

tice a fully inclusive partnership."

Delegates passed a resolution calling on WARC to enter a dialogue with its member churches that do not ordain women, but stopped short of calling the matter one of *status confessionis*.

The newly elected president of the WARC European Area Council, Krister Andersson of Sweden, told ENI he did not believe women's ordination could be compared with the *status confessionis* of apartheid. Nor did Andersson believe the WARC should pressure churches emerging from dictatorship in Eastern Europe. They have a deep need for self-governing and need to decide matters for themselves, he said.

# FROM COAST TO COAST

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Penticton-CKOR	8:00 am	800
Port Alberni-CJAV	7:00 pm	1240
Prince George-CIRX	7:00am	94.3
Prince Rupert-CHOR	8:00 am	1400
Smithers-CFBV	9:15am	1230
Summerland-CHOR	8:00 am	1450
Vancouver-CJVB	7:00 am	1470
Vancouver-(fm)	7:00 am	103.3
Vernon-CJIB	9:30pm	940

### ALBERTA

Brooks-CKBR	8:00am	1340
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
High River-CHRB	6:30am	1280
St. Albert-CHMG	8:00 am	1200

### SASKATCHEWAN

Estevan-CJSL	8:00am	1280
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### MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CJKS	9:15am	810

### ONTARIO

Atikokan-CFAK	9:30am	1240
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Burlington-CING (fm) ... 7:30am 107.9

Chatham-CFCO ..... 6:00 am 630

Fort Frances-CFOB ..... 9:30 am 640

Guelph-CJOY ..... 10:00pm 1460

Hamilton-CHAM ..... 7:30am 820

Kapuskasing-CKAP ..... 9:00am 580

Kingston-WLKC ..... 7:30 a.m 100.7

Newmarket-CKDX ..... 9:00 am 1480

Oshawa-CKAR ..... 8:00am 1350

Owen Sound-CFOS ..... 10:30am 560

Pembroke-CHVR ..... 10:00am 1350

St.Catharines-CKTB ..... 7:30pm 610

Sarnia-CHOK ..... 7:30am 1070

Stratford-CJCS ..... 8:45am 1240

Windsor-CKLW ..... 8:30am 580

Wingham-CKNX ..... 10:30am 920

Woodstock-CKDK (fm) ... 8:00am 102.3

### NEW BRUNSWICK

Newcastle-CFAN ..... 9:00am 790

Saint John-CHSJ ..... 9:30am 700

### PRINCE EDWARD ISLAND

Charlottetown-CFCY ... 7:00am. 630

### QUEBEC

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### NOVA SCOTIA

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Kentville-CKEN ..... 8:30am 1490

Middleton-CKAD ..... 8:30am 1350

New Glasgow-CKEC ... 7:30am 1320

Sydney-CJCB ..... 8:00am 1270

Weymouth-CKDY ..... 8:30am 103.1

Windsor-CFAB ..... 8:30am 1450

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## Christian crisis line celebrates 30 years of helping

WOODSTOCK, Ont. (TTC) — This month Telecare Canada is celebrating 30 years as "a caring presence for people in distress, a listening ear for the troubled, the lonely and the confused," in president Mary C. Hardeman's words.

Telecare is a crisis telephone line service which is "unapologetically a ministry of the Christian church," says Hardeman. It traces its roots to Alan Walker, a Methodist minister in Sydney, Australia, who started the first service, known as Lifeline, in that city in 1963.

Two years later, Bruce MacDougall, a United Church minister, established the first Canadian Telecare centre in Sudbury, Ont., when the city's mining-based economy was in trouble. The crisis line was the first 24-hour telephone counselling service in North America staffed by volunteers.

Currently there are 23 Telecare crisis-line centres operating across Canada, from Abbotsford, B.C., to St. John's, Newfoundland. Extended service is available to 36 remote areas in Northern Ontario as well. Telecare Teleministries of Canada Inc. is still affiliated with Lifeline International.

Telecare has more than 12,000 volunteers who have completed the required 50-hour training program to learn how to befriend a telephone caller. In its 30 years, Telecare has been a lifeline for over 3,000,000 people.

Hardeman notes that many of the volunteers and much of Telecare's financial support comes from churches. She takes this opportunity to offer public thanks for this support.

## Church

# Church union in the Netherlands delayed

GRAND RAPIDS, Mich. (REC) — The executive of the joint synod of three Netherlands churches is recommending to an October meeting that the union process be slowed. Earlier, the schedule projected that the church order for the new church with all regulations could be accepted by 1996 or 1997. The union of the three churches, the Reformed Churches in the Netherlands (GKN), the Netherlands Reformed Church (NHK) and the Evangelical Lutheran Church, could then go on.

The executive recommended that a management team be appointed to develop a "blueprint" for reorganization. All the details of reorganization and regulations would have to be in place before union would occur, as would a single location where the agencies of the new church could be placed.

Some GKN members reacted with dismay. At the meeting of the expanded executive committee (*Breed Moderamen*), some charged the Reformed Alliance, a conservative group within the NHK, with the blame

for the slowdown. One suggested the alliance be "disqualified for church schism." Another asked how they could keep the alliance quiet. They suggested that the ball was in the court of the NHK, which had to decide how far it would bow to the wishes of the alliance.

W.B. Beekman, the chair of the NHK synod, earlier had argued there was no crisis in the process. He said the problems were mainly administrative and they could be solved.

However, he admitted that differences within the NHK over the union were hardening.

Some experts estimate the union could be delayed to the year 2002, while the alliance itself suggested 2006. GKN moderator Richard Vissinga expressed his deep disappointment at the new seven-year delay. Vissinga also said they were committed to keeping the alliance in the union process. If that required more time, then the GKN would have to allow it.

## Salvation Army says Christians must 'stand in the gap'

MINNEAPOLIS (EP) — As governments in both the U.S. and Canada begin cutting back social services, General Paul Rader, the first American-born leader of the Salvation Army, is not despondent. Though he sees the people affected by cutbacks as real people, not statistics, Rader isn't ready to condemn funding cuts.

"Those are complex political decisions and I would be unwise to pass judgment on whether it's appropriate to cut back a program," he says. "I'm not sure unlimited dollars to spend is going to solve the problem."

Such a situation provides an opportunity to "stand in the gap and keep these programs going, because they're worthwhile and they're changing lives and they deserve the support of the public," he asserts.

What makes the Army's social outreach effective is a spiritual dimension lacking in government programs, Rader says. "We have to have people who are motivated by the love of God, who are in touch with

the dynamics of the saving gospel of Christ to change human lives ... who would be willing to put themselves on the line ... and be a representative of Christ to people. If they're willing to do that, we can reach people in a way that government simply can't."

Rader concludes, "Our experience in working with people teaches us that if we're going to turn their lives around we have to create a sense of dignity and self-worth before God. That's a message the government's going to preach for us. We have to engender hope and create a sense of future."



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## Responsible living

*"What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead" (James 2:14-16).*

Lee Sharpe remembers a childhood incident that made a permanent impact on his life. It was spring and his father wanted to get the garden ready for planting. But when the hoe and rake were taken from the shed, both were in need of some repair. So Mr. Sharpe dropped them off at Trussel's blacksmith shop and told the proprietor, "Whenever you can get around to it, I'd appreciate it if you could fix these. I know it's not much, and I hate to bother you with it."

### Stretching one's soul

Mr. Trussel said it was no problem. He'd look after it. And a couple of days later he called to say that the tools were fixed and ready. Mr. Sharpe could pick them up any time.

Lee went with his father that afternoon to get them. Mr. Trussel had done a fine job. But when Lee's Dad asked, "How much do I owe you?" Mr. Trussel shrugged his shoulders and replied, "Don't worry about it! My pleasure!"

That didn't sit right with Mr. Sharpe. He was a fair man and wanted to pay a fair price for a fair hour of work. He took out his wallet and tried to shove some money into Mr. Trussel's hands. But Mr. Trussel refused. He held up his hands and said, "Sid, can't you let a man do something now and then, just to stretch his soul?"

Young Lee carried that incident with him for the rest of his life. And in that picture he found the meaning of integrity — a life lived in consort with words spoken and faith believed.

Henry Ward Beecher spoke of the morality of Christian faith like this: *Religion means work, Religion means work in a dirty world, Religion means peril... Religion means transformation. The world is to be cleaned by somebody; and you are not called of God if you are ashamed to scour and scrub!*

Sometimes we make too little of our faith. We let it become too tiny, too private, too pious. But the Christianity that James writes about is deep. James calls himself a "slave" of Jesus Christ (1:1). And when he thinks about what Jesus went through, there are a lot of words that could be used; tremendous; incredible; overwhelming; awesome. But when you look at the cross of Christ, one word that can never be used is *easy*. That's a sacrilege.

And so too is an "easy" Christianity that buttons itself up in the cosiness of warm feelings and private thoughts, without clothing others and acting on principles of moral responsibility.

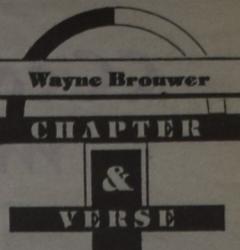
### A faith that matters

Even Charles Darwin was impressed by Christian faith that breathed through responsible Christian living. He had disowned the Christianity of his childhood, and was sailing for five years around South America trying to confirm his theories of natural selection and evolutionary development. When he stopped for a while at Tiere del Fuego he found a community that deified his prescriptions for undeified change. Under the teaching and ministry of a man named Thomas Bridges the whole society was being transformed into something better than it used to be.

Why was Thomas Bridges so powerful in his leadership? It came from his own story. He was abandoned as a baby on the banks of the Thames in London, England. Passers-by heard his feeble cries and rescued him — on St. Thomas' Day near several bridges over the river. That's how he got his name. And when a family raised him as their own, in the love of Jesus, he learned the power of faith that lives through deeds.

That's why he became a missionary of Jesus Christ. That's why his words, coupled with actions, rang with power. And that's why Charles Darwin, already an atheist, supported him financially. Here is faith that mattered. And that was something the world needed more than another scientific theory.

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.



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## Feature

# CC commemorates anniversary with music, sheep and handkerchiefs

## CC Staff

BURLINGTON, Ont. — A festive celebration of 50 years of *Calvinist Contact/Christian Courier* took place here on October 7 in the impressive indoor courtyard/street-scene setting of the Crossroad Christian Communications Centre atrium. Crossroads is the ministry which broadcasts the TV program *100 Huntley Street*.

The nearly 200 friends of CC who attended were greeted when they arrived by the music of a string trio provided by Redeemer College students Deborah Vander Kruk and Marina Vandermeer (violins) and Janet Smid (piano). Attendees had time to get acquainted or reacquainted over refreshments before the evening formally began with a short service of thanksgiving.

The audience lustily sang Psalm 33 and participated in a litany prepared by free-lance writer Harry Der Nederlanden of St. Catharines. The "service" ended with an unusual feature which later provoked many surprised and positive comments: the six-member CC staff sang, a cappella in four-part harmony, the hymn "God Works His Purposes in Us" (*Psalter Hymnal* No. 563).

Another feature of the celebration was a reading by John Terpstra, an award-winning poet from Hamilton. Terpstra presented his long, reflective poem "The Sheep Reports," which was commis-



CC staff choir (from l. to r.): Ingrid Torn, Marian VanTil, Stan de Jong, Alan Doerksen, Grace Bowman and Bert Witvoet

sioned by CC for the 50th anniversary. Terpstra was accompanied on piano by Bart Nameth, music director at Chalmers Presbyterian Church in Hamilton. Nameth wove together snatches of Bach's "Sheep May Safely Graze" and various hymn and psalm tunes to provide an effective backdrop for the poem. The poem also appeared in CC's special 50th anniversary issue.

## Hope for the future

Manager Stan de Jong briefly introduced many who have been associated with CC, including past and present editorial advisory committee members, staff, the board of owners, past editor Keith Knight, and Catherine Farenhorst, wife of long-time editor Dick Farenhorst. De Jong also presented to staff member Grace Bowman (circulation, proofreading, mailing) a certificate acknowledging her special dedication and diligence to the paper for almost 14 years. Editor Bert Witvoet summed up the celebration with a speech entitled "Handkerchief Faithfulness in Kleenex Times." The speech was published as an editorial in CC's 50th anniversary issue.

Holding a large, bright red hankie in one hand and a small packet of kleenex in the other, Witvoet told the audience that

the perseverance of the saints is "a handkerchief doctrine."

How can *Christian Courier* survive in the age of kleenex? asked Witvoet, after explaining that the disposable tissue symbolized much of what Canadian culture today stands for. The editor asserted that we modern Christians need to strategically withdraw from our culture and strategically enter it, while reaffirming that our world belongs to God.

Affirming Witvoet's remarks,

the audience's re-singing of Psalm 33, stanza 5, encapsulated the faith of CC and its supporters for both the present and the future:

*Our souls wait for the Lord, our keeper; he is our help, he is our shield. Shout loudly, praise the Lord, and trust him who has our life and future sealed. God, our loving Savior, keeps us safe for ever. Holy is his name! God the Lord is loving, always, all ways proving hope is in the Lord.*



Stan de Jong presents Grace Bowman with certificate.



John Terpstra reads The Sheep Reports



Three CC eras were represented by former editor Keith Knight (left), Catherine Farenhorst, wife of former editor Dick Farenhorst, and current editor Bert Witvoet.



Food enhances the spirit of festivity.

## Feature

# The body is part of our image of God

## A critique of a discussion paper on euthanasia

Recently, the Committee for Contact with the Government (CCG) of the Council of Christian Reformed Churches in Canada (CCRCC) circulated a discussion paper on the topic of euthanasia to all Canadian CRC councils. In the June 1995 newsletter "Comment," a bimonthly publication of the CCRCC, it is expressed that the views contained in this discussion paper are those of the CCG, but not necessarily those of the CRC. CCG characterizes this discussion paper as "thorough, scholarly, and compassionate." This discussion paper is set to be accepted for "information, instruction, and discussion" at the November meeting of the CCRCC. Given the discussion paper's length and complexity, I am concerned that it will not receive adequate discernment. For this reason, I am grateful to have this opportunity now to express my concerns regarding its content and conclusions in Christian Courier.

### John Stronks

Euthanasia, which the authors will argue is morally responsible and legally plausible, is defined by the authors this way: "... A medical course of action that predictably shortens the life of patients who are clearly close to the end of their life." Most important in the authors' definition is the qualifier, "clearly close to the end of their life." They recognize, however, that "there is no clear point that marks the beginning of the dying phase in a person's life."

"In each case ... we limit what we call euthanasia to the period in which death is clearly and unavoidably approaching or to the situation in which only the physiological [biological] functions of human life can be artificially preserved."

Later in the paper, "a specified period, say, one month" is given as a suggestion for how "close to the end of their life" could be defined.

It is my hope with the following to offer a critique of this discussion paper, guided by some basic scriptural and doctrinal teachings, and some insights from my vantage point as a Christian physician.

### On imaging God

First and foremost, consideration must be given to the authors' understanding of what it means to be created in the image of God. When considering that we are made in the image of God, the authors have difficulty accepting that this applies to our biological dimensions. "Clearly," say the authors, "we are different than animals." But how? In biological structure and physiological function we are both similar

and distinct from animal species but not more so than they are similar and yet distinct from each other."

What then sets us apart from animal life? The authors conclude, "Animals also have life that deserves respect, especially the higher species where the form of life is in many ways hardly distinguishable from human life. But humans have life as persons, who stand in a living relationship with a person-like God and with other persons [emphasis mine]." Personness then, for the authors, is a most important defining characteristic — it is what gives us our God-like image.

Consequently, by removing our "biologicalness" from our God-like image, the authors are able to justify euthanasia. Consider this conclusion: "One cannot make the preservation of biological life the most important consideration.... We can therefore not refute the demand for legislated euthanasia with a simple appeal to the sanctity of human life in a biological sense."

Unfortunately, personness, as a concept, remains poorly defined by the authors. Over the years I have heard a variety of definitions for personness. Usually, personness includes having sufficient biologicalness (i.e., a sufficient quantity of brain protein, the presence of brain waves, etc.), an ability to function in a relationship, the ability to express or convey emotion, the ability to function meaningfully, and so on.

The basic idea is this: The more one is able to function as a person, the greater the quality of one's life; the greater the quality, the greater the value.

Quality of life, then, becomes the measure by which euthanasia is justified. This train of thought constitutes the essence of most secular rationalizations for the practice of euthanasia.

What does all this mean practically? Consider the authors' conclusions pertaining to the euthanasia of newborns: "The medical intervention needed to preserve the life of the infant must be justified. It cannot be justified on the basis of extending biological life.... If ... the child is expected to remain wholly unable to communicate, to form a personal relationship and to interact with others, even in a very limited sense, then we have grave misgivings about preserving its [his or her] life."

Clearly, for the authors, not all human life images God. At some stage in life when one's level of functioning is primarily biological, then the extinguishing of that life not only becomes justifiable, but even morally imperative.

Scripture, however, contains no precedent for this minimizing of our biologicalness in our imaging of God. In fact, quite to the contrary, Scripture elevates our body to the status of temple of the Spirit (1 Cor 6:19). "The Christian must value his or her body as a sacred place where God dwells." (NIV Study Bible) We image God with the wholeness of our being — or as

Berkhof puts it, with our essential nature.

Equally important is that we recognize that Scripture does not ascribe the value of human life to the attributes of one's life. Our value as persons is not derived from our ability to function in one capacity or another, it is not derived from our ability to be productive, to experience, or to relate as the authors would suggest, but purely and simply from the fact that we exist in relationship to God.

Consider our familiar confession: "What is your only comfort in life and in death? That I am not my own, but belong — body and soul, in life and in death — to my faithful savior Jesus Christ" (Heidelberg Catechism Q & A #1). Scripture says, "None of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So whether we live or die, we belong to the Lord" (Rom. 14:7-8). We belong to God! As such, the value of human life is derived. And as such, the value of human life must be absolute!

### Do not kill

The liberty taken by the authors in their interpretation of the Ten Commandments is startling and concerning. The authors argue that because Scripture says the Sabbath is

made for us, not we for the Sabbath, it is reasonable to conclude that the commandment, "Do not kill," does not prohibit all killing of human life. "It is [a command] given for the benefit of people. It is not an isolated command to be obeyed just because it is there." Rather, the authors prefer to understand that his commandment *obliges* us to respect another's personness.

They conclude, "When at the end of a person's life concern is not focused on the person but on legalistic distinctions about what is and what is not forbidden in the commandment then something is horribly wrong." Again, because the authors are able to remove our biologicalness from our value as a person, terminating biological life — even human biological life — is not necessarily killing. If, however, the value of human life is absolute, should not also our respect for this commandment be absolute? Is not all human life — given and taken only by God — sacred and worthy of preservation?

I feel that we, as Christians, all too readily neglect the scriptural teaching that we reap what we sow (Gal. 6:7). And if what we sow is sin we blind ourselves to the destructive consequences of that sin. Won't engaging in the practice of euthanasia, or any other systematic moral evil for that matter, result in the the moral and spiritual death of those who participate in it, directly or indirectly, and from generation unto generation?

### Autonomy and free will

Free will, understood in the context of liberal philosophy or personal autonomy and as expounded by the authors, is irreconcilable with free will as it is understood in the context of the principles of historic Christianity and the tradition of Reformed Christian thought. For the authors, free will has its roots in personal autonomy and preserving personal autonomy seems to be their guiding moral imperative. "As far as rights are concerned," the authors state, "God not only loves us, he also respects our freedom and allows us to take responsibility for what we make of our lives. We must, in turn, also treat other

*Continued on page 12...*



## Feature

# The body is part of our image of God

...continued from page 11

people as morally responsible persons who are entitled to make their own decisions even when they hurt themselves."

Conversely, consider the teaching of the *Belgic Confession*, Article 14: "God created man ... and formed him in his image and likeness ... able by his own will to conform in all things to the will of God." So we are created with the freedom to conform to the will of God. But do we have freedom independent of the will of God? No! Again quoting the *Belgic Confession*, "We reject everything taught to the contrary concerning man's free will, since man is nothing but the slave of sin and cannot do a thing unless it is 'given him from heaven.' ... For there is no understanding nor will conforming to God's understanding and will apart from Christ's involvement...." Life apart from God is a life of bondage to sin. Apart from God, we are given over to the depravity of our mind.

What free will, then, do we have apart from God? None! But by choosing to accept that we live in a relationship with God, by the power of Christ in us, we are free to transform our lives according to his will — with the fullness of our being we are able to image God. Can we not see that a society that willingly sacrifices its unborn, its weak, its sick, and its elderly

under the banner of personal autonomy and freedom of choice is, itself, God-denying and thereby gives itself over to the depravity of its mind, and is spiritually dead?

## Pluralism gone awry

Pluralism is a logical necessity for the authors, given their commitment to the principle of personal autonomy. Pluralism is the idea that in a multicultural society, such as ours is, each culture, each religion, each special interest group deserves equal moral and legal legitimacy so as to protect each group's autonomous integrity.

The authors state the following: "We allow people to make their own moral decisions whether we agree with them or not." Shared moral convictions must form the basis for legislation about euthanasia and assisted suicide. This means that legislation ought to be designed so that, within its context, each of the recognized constituent groupings in our society is able to follow their own moral imperatives and live according to the challenges of their own faith."

To conclude, however, that a primary objective of Christian witness is to achieve a consensus with views that are diametrically opposed to the essence of Christianity is scripturally ill founded. It is also incompatible with the vision

that the objective of Christian witness is ultimately to transform society in accordance to the will of God. *Legitimizing other religions or other moral paradigms will paralyze the capacity of Christians to bring a message of true hope and true healing.*

Is Christianity not ultimately an exclusionary religion? Has historic Christianity ever shied away from advocating legislated restriction on moral behavior? Should it not remain the objective of Reformed Christians to tirelessly seek to reclaim a lost civilization for Christ, to yearn for a heartfelt societal transformation? If we really believe the promise of God to bless those who abide by his will, then we must dare to share this promise with the world, boldly and with confidence, for the sake of the world. Such is the hallmark of true Christian compassion and mercy!

Christians can teach society a lot about dying. But so can the dying teach Christians, and society for that matter, about living. *It is, in fact, through caring for those who suffer that we can learn more about the value of life and the abundance of God's grace.* Continuing to provide care for those who are terminally ill is necessary for those involved in health care, for families, and for society as a whole in order to preserve

CONTRIBUTED BY JOHN STRONKS



John Stronks

moral integrity and to maintain respect for life as a precious gift from God.

## God's grace is sufficient

Suffering and death for Christians is not something to be feared. In fact, even in death, God dwells richly with us. Even in death we have the promise of God that nothing will be to great for us to bear. God's grace is sufficient, even for dying. Rev. Dave Feddes of the Back to God Hour puts it this way: "God says, 'Thou shalt not kill.' That makes euthanasia unacceptable. God also says, 'I am with you always.' That makes euthanasia unnecessary." ("Life Support," The Radio Pulpit, July 1995).

As a physician I have, of course, dealt with many patients who are dying. For those who are not Christians, death, indeed, is something to be dreaded. Often the fear and anxiety is palpable. Conversely, one patient in particular stands in my memory as a testament to what death for Christians is all about. In her suffering with terminal cancer, she was still able to testify that "God has given me the grace to die." Think about it. God gives the grace to die. Jesus says, "My peace I give you.... Do not let your hearts be troubled and do not be afraid" (John 14:27). What a wonderful message we, as

Christians, have to share with a society full of fear, anxiety and suffering.

## What is valid for discussion?

With the foregoing critique I do not wish to suggest that no discussion of issues pertaining to death and dying is warranted. It must be clear, however, that there should be no room in Christian consideration for the practice of active euthanasia! But increasingly, Christians will be faced with complex dilemmas involving end of life issues. For this reason discussion within the church is very much needed. Church members need to be better equipped to discern the spirits and trends of this age.

Teaching is required to broaden the understanding among members of terminology used in the discussion of medical ethics. Pastors and counselors would benefit from the articulation of some guiding principles so as to better aid Christian families confronted with the suffering of loved ones.

But society also needs to benefit from Christian wisdom and as such we must remain faithfully and uncompromisingly committed to the basics of historic Christianity and the tradition of Reformed Christian thought. Caution is warranted so moral gray areas do not cloud our determination of moral normativity. Discernment is needed to prevent secular paradigms from shaping Christian conclusions.

Let me conclude with these words from Timothy: "Here is a trustworthy saying: If we died with him, we will also live with him; if we endure, we will also reign with him" (2 Tim. 1:11-12a).

*Dr. John Stronks is a member of the Christian Reformed Church and lives with his family in Chatham, Ont.*

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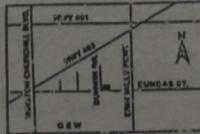
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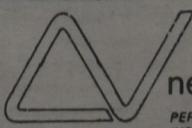


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## Reflection

# Don't ask me to shake hands during the service

## Nick Loenen

In worship I prefer stationary pews to moveable chairs; a church knave to a school auditorium; a pulpit and altar to stage and platform. To worship in song, I prefer the substance of the hymnal to countless overheads; the deep resonance of organ to amplified sound; and a solitary organist to a band of live performers.

I prefer to be led by a minister rather than a worship leader, particularly the kind that talk too much. But what really gets me, what seems completely out of place, is when the minister announces, just after the invitation to enter into God's presence, that it is time to greet our neighbors. After the service, at the coffee social, fine! But during worship?

To worship is to approach and enter the holiness of God,

to hear and reflect on who God is, his works, his promises, his spirit. Worship is an activity of the soul, of the inner person; it is placing one's heart in touch with the divine; opening our spirit to God's spirit to find acceptance in God's forgiveness; to find assurance of faith; to renew our commitment through unconditional trust.

Worship is an encounter with the divine. It takes place within the setting of the congregation, the godly community, but the focus is a personal, inner experience.

## We lost some soul

Worship can be helped or hindered by the physical surroundings, decorum and the activities of the service. When our Protestant forebears threw out the Roman Catholic statues, vestments, ritual and ceremony,

we lost some soul. Stories, paintings, art and symbolism feed the worshipers' imaginations to enrich their inner lives. Without such aids religion becomes more a matter of the head than the heart.

To recapture the elements of worship that speak to the heart and feelings, a newer style of worship is now prevalent in many community Christian Reformed churches. It is said to be more Spirit-filled, more keyed to people's emotions, and aims to make God friendly, close and personal. The older style is said to be cold, impersonal directed at a distant, severe God. It is possible that is so.

But it is also possible that efforts to make worship user-friendly places people in the spotlight, shifting the focus away from God and the inner

life. Worship, then, partakes of entertainment. Worship services should disclose who God is so that souls can be nourished and grow in their communion with the divine.

## Meet God first

Worship is not entertainment. It requires a certain setting, fitting activities and appropriate decorum. A master of ceremonies and frequent applause are out of place. Is it not possible to serve God anywhere? Yes, but not every place and every program is conducive to worship.

The design, shape, structure and furnishings of a building can open the soul to the divine. A church building must intentionally strive for that. Shopping centres and office towers don't lift my spirit. Similarly, the program should suit the pur-

pose. Too much busyness and focus on people does not foster the soul's communion with God. To engender worship, both the building and the program should assist the development of the soul in its growth towards God.

Does such worship require the disruption of a two-minute recess to shake hands all around? Not in my book. In worship we seek to first of all meet God, not others. That focus should not be broken. Greeting neighbors, like announcements, disrupts worship and is misplaced when done within the service.

*Nick Loenen worships in the stationary pews in the Christian Reformed Church of Richmond, B.C.*

# I admit to sleeping in church

## Bill Van Dyk

When I was quite young, the new minister at Niagara Falls Christian Reformed Church surprised everyone one Sunday afternoon by stopping in the middle of his sermon, pacing away from the pulpit and announcing that he was pausing for a moment so that all those who were asleep could wake up in order to hear the rest of his message.

The first time he did this, there was stunned silence. You could have heard a peppermint drop. No one moved. It was almost as if everyone had stopped breathing. No one, of course, wanted his or her neighbor to think that he or she had been one of the guilty — snoozing while God's words floated in majesty from the pulpit.

The minister must have been pleased with the response for he tried it again a few Sundays later. The reaction was quite different this time. People were prepared. There was a flurry of elbows and sudden head jerks and quick eye movements. Everyone looked around quickly to see who was being awoken. My unscientific, intuitive sense of it was that most of the elbows belonged to women and the head-jerks to men.

## God's mouthpiece?

Since that time, I have heard countless words spoken and read countless words written

about the great sin of not paying attention in church. I have seen many articles about how the modernizing influence of pop music and drama should be rejected and people should stop expecting the church service to actively interest them, and should, instead, make an effort to be interested. After all, a sermon is really the Word of the Lord. It is not a minister that is boring you — it is God himself.

I always feel a little ambivalent when a minister tells me that his sermons are the same as God's own words. I feel the same way when ministers argue that anyone who doesn't go to church is not a Christian. One particularly boring minister got upset in the middle of a service because it was clear to him that *no one* was paying attention anymore. He accused us, the congregation, of being uninterested in what God had to say. If he was right, we were indeed sinners,

but what if this man was simply in the wrong profession? If I had been him, I would not have been angry; I would have been embarrassed, and maybe a little depressed. I would have been even more embarrassed for the fact that I would have been addressing these harsh comments to the one-third of the congregation that had decided to show up for this afternoon service.

## True confessions

I am confessing to you that I sometimes doze during church services. There it is: out in the open. Sorry. I honestly do try to be interested, but I work very late hours sometimes and even when it is a good sermon, I am sometimes tired and sleepy and I doze off. I am certainly not the only one whose eyes flicker and sink as the sermon wears on, though I think I am quite rare to admit it publicly. And I know many readers will feel that I

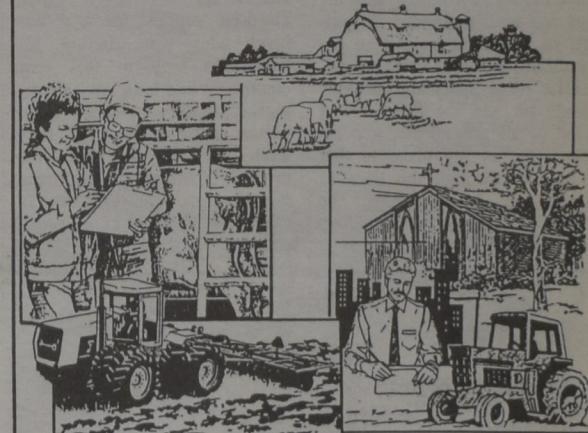
doze off because I don't care enough about what God has to say to me. Well, I should try harder to stay awake, but I still don't think it's the same thing as God speaking.

Actually, now that I think of it, I suppose, in a way, the disciples in Gethsemane fell asleep in the presence of God. Jesus

went off to pray, and Peter himself dozed. Most of us, probably like to think that if we had been there, we would not have fallen asleep. We like to think it, but we probably know the truth.

*Bill Van Dyk is a computer consultant in Kitchener, Ont.*

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## Opinion

# Two guys over 60

Below you'll find the first installment of a new monthly column. Bert Witvoet (CC's editor) and Adrian Peetoom (frequent CC contributor) have been friends for almost 30 years. They recently spent time together and, as usual, surveyed church, Christian schools, family life, contemporary culture, and above all the changes they've witnessed in the world of our tradition. Out of that conversation grew the idea of a column of letters to each other.

The letters will usually cover topics linked to the character of our tradition and to changes past, present and future. CC readers will be able to listen in on the private conversation of these two friends. It will sometimes be a frank conversation because they don't shrink from taking each other on.

But they don't have all the answers anymore, the way they used to. Maybe that is because they are both over 60. Age has cast a certain spell. They know they've lived most of their lives, and they sometimes feel headed already to the scrap heap of irrelevancy and impotence (not exclusively sexual). But they have the gleam of eternity in their eyes.

They hope that their column will draw the community closer together and inspire it to enter into fruitful discussions and relationships, perhaps around the topics they'll raise.

## Dear Bert,

While in church I heard that Rev. Jac Geuzebroek had died. A few weeks ago Wilhelmina Hart Fonds and Rev. Gerrit van Dooren (Canadian Reformed) were buried. A whole generation of leaders among the immigrant Dutch-Canadian Reformed folk is about to depart from us. It won't be long before you and I will belong to the oldest generation of such folk still alive.

Before we can't do it anymore, we should pay tribute to that generation. I never knew Geuzebroek well, but van Dooren and Mrs. Hart (and her husband, Rev. Klaas Hart) were intimate parts of my life for a while.

In the first four years of my own emigrant life, I lived in Hamilton, a member of the Canadian Reformed Churches there. Van Dooren was minister in Burlington and I often heard him preach. Preaching was his joy and he commanded the pulpit in ways that continued the traditions in which I was raised.

His most sparkling sermons made me see the Kingdom of God as all around me, and assured me of my place in that Kingdom through the love of Jesus. He helped shape the character of the Canadian Reformed Churches, through

his preaching but also through his writing in the Canadian Reformed journals and his teaching at the denomination's seminary. I'm able to admire his energy, commitment, love, intellectual gifts and organizational acumen, without necessarily admiring the end result.

After university I moved to Peterborough, Ont., and joined the CRC, where Klaas and Wilhelmina Hart were pastors. Klaas Hart was also a fine preacher: thorough, rich, eloquent on many occasions. With my Canadian Reformed past in mind, after preaching on Lord's Day 27 (on baptism), his voice boomed through the church as he shook my hand at the exit: "Reformed enough for you, brother?"

Wilhelmina was firmly in charge of the pastoral side of that family's ministry, as ongoing hostess for needy people, provider of tactful aims, strong model for her seven gifted children, support for her husband who was finding his leadership way in this new country. While both were strong representatives of the "Kuyperian" wing of the CRC, they were also able to begin the process of letting go of frozen positions and traditions merely ethnic and unsuited to their new country.

About his mother, her son Hendrik wrote before she died, "...She experiences no difficulty adding to the respect for her husband a new appreciation for the emphases of her children." She wasn't afraid of change.

I never saw Geuzebroek in action, but I heard him preach on occasion, heard about his pastoral ministry with the sick, and when I met him after a church service a few months ago, his voice was strong and his joy abundant. Like Hart, he put his stamp on the Christian Reformed Church in Canada through his preaching, teaching and being.

Three stalwarts gone. Some MA students someday will do a number on the early post-war years of us all, those stormy, confusing years so often full of strife. What will history's judgment be?

Whatever their differences and each in their own way, Wilhelmina Hart, Geuzebroek and van Dooren sought to plant (or renew) a heritage of Reformedness in Canada, and they often challenged the American character of the CRC. Each one lives on in the thoughts I have, in my feelings and in the priorities I set for myself. They also live on in the institutions among us (Institute for Christian Studies, CLAC, CPI, various Christian schools, certainly *Christian Courier*).

They lived in a time of phenomenal change but lived their faith to the end. No one can imagine the price they paid for emigrating. They didn't have much contact with intellectual peers, read few new books, couldn't rely on the support of settled institutions, faced Canadian congregations bursting with diversity, struggled with the English language. Their residences were a home, but also on occasion a hotel and restaurant for new arrivals and

bewildered immigrants. Their cars were often buses. And Wilhelmina raised seven children with a husband away almost every night.

I salute these three, Jac Geuzebroek, Wilhelmina Hart and Gerrit van Dooren — different in gender, denomination, position, community, yet alike in generation, tradition and forms of faith. I look forward to meeting them again. And I won't forget how they shaped us.

Adrian

## Dear Adrian,

You did well paying tribute to that first generation of leaders among the Reformed people in Canada. It must not have been easy for those Dutch ministers to adjust to life in Canada and to a ministry by car. Many of them had to learn that they were not quite the *dominee* they had been in Holland.

I well remember Rev. Arend Schaafsma, who was my family's pastor in Bowmanville for some years, and later was Alice's and my pastor in Burlington, besides being a friend of the family. He paid a visit to our house one evening. My oldest brother decided to offer him a cigarette, which Schaafsma gladly accepted. The only thing was that a few years in Canada had shaved off some of our manners, and my brother ended up casually throwing a cigarette in the general direction of Schaafsma. Wow, that elicited an angry response. My brother must not think that he, Schaafsma, was a dog, and that he would pick up the cigarette from the floor.

Another thing that these Dutch pastors had to do almost immediately was to preach in English. This led to some funny episodes.

During the first years of his ministry in Clinton, Ont., Rev. Lammert Slofstra wrote his English sermons with a heavy reliance on his Dutch-English dictionary. One time he wanted to use the beautiful concept of *gemeenschap* (communion) in his sermon. He looked up the word in the dictionary and found what he thought was a good translation: "intercourse." So in his sermon he wrote that what the congregation of Clinton needed was more intercourse.

It just so happened that intercourse was one of the last things the congregation needed,

what with all the large families and no birth control. Fortunately for Slofstra, a local woman who had the task of checking the pastor's English caught the poor translation and saved him much embarrassment, although the congregations missed out on a good joke, and maybe a few extra kids.

You know, Adrian, what I liked about those Dutch ministers was their resistance to pietism. Rev. Francois Kouwenhoven, a Canadian Reformed pastor in Toronto, came to visit the Toronto District Christian High School one day when I was vice-principal there. In one of the classrooms he saw a picture of a large gathering of European royalty hanging on the wall. His comment was: "Now there's a bunch of beautiful sinners." I still see him smile, exposing his gold-or silver-filled teeth.

The remark struck me. There was no righteous indignation. There was no awe for people covering their nakedness with velvet dresses, tuxedos, diamonds and sashes. Just a strong realism coming from a deep historical knowledge of what some of those people had been up to.

One pastor who also stands out in my mind was Francois Guillaume. This man had been in a concentration camp during the Second World War, and it had put a stamp on him. He was wise and deeply spiritual, and there always was a sparkle of humor in his eyes. Once when he was asked to close a meeting with prayer, he got up and rattled off in Dutch: "Lord-bless-this-food-Amen." I think he taught us all a valuable lesson: that you can't treat your minister as portable prayer wheels.

But, lest we get carried away, we have to remind ourselves that these Dutch pastors could play only a limited role. I think back fondly to home missionary Herman Moes, who served Bowmanville CRC before Schaafsma. What a humble and selfless man. What dignity and passion for the Lord! He was the best of what the more scholastic and pietist tradition of the American church had to offer. We as young people loved him.

And, you know, some of these younger, Grand Rapids-trained pastors today... well, that's a topic for another time.

See you next month!

Bert



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## Classifieds

Classified Rates	Birthdays	Anniversaries	Anniversaries	Anniversaries
<b>(Revised February 1, 1995)</b> Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. <b>Note:</b> All rates shown above are GST inclusive <b>ATTENTION!</b> a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).	<b>TJOELKER:</b> On Nov. 13, 1995, we hope to celebrate with our Mom, Oma and Great-Oma. <b>GERRIE TJOELKER</b> her 85th birthday. We wish Mom God's blessings and hope to have her with us for many years to come. Hank & Marg Tjoelker — Newmarket, Ont. Linda & Simon Bootsma — Aurora, Ont. John & Henny Tjoelker — Mississauga, Ont. Frieda & Frank Engelage — Grimsby, Ont. Alice & Cor van Dorp — Smithville, Ont. Mike & Faye Tjoelker — Guelph, Ont. Richard & Tessa Tjoelker — Strathroy, Ont. Trudy & Paul van Oosten — Samia, Ont. 26 grandchildren and 19 great-grandchildren. There will be an opportunity to congratulate Mom during an open house at Holland Christian Homes, Brampton, Ont., on Saturday afternoon, Nov. 18, 1995, from 3-4:30 p.m.		<i>Congratulations to Abraham and Jannetje Kok (née Vrijland) on the occasion of their 65th wedding anniversary!</i>	<b>De Lier</b> St. Catharines 1930 November 12 1995 "....on the mountain of the Lord it will be provided" (Gen.22:14b). With joy and thanksgiving to God, we are happy to announce the 65th wedding anniversary of our parents, grandparents, and great-grandparents.
<b>NEWLYWEDS &amp; NEW PARENTS</b> We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.	<b>Anniversaries</b> <b>Koudekerk a/d Rijn</b> Mossley Ont. 1950 November 1 1995 "Keer weder naar uw huis en vertel wat grote dingen u God gedaan heeft," (Luke 8: 39a). With thanksgiving to God for His care and faithfulness, we are happy to announce the 45th anniversary of <b>GERARD and JOHANNA REYNEVELD</b> (nee VAN LEEUWEN) May He continue to be near to them in the future. With love from your children and grandchildren: Gerry & Nellie DeWit — Dorchester Janine, Kristen, Jarrod Klaas & Grace Reyneveld — Cairo, GA Heidi, Annie, Gerard, Nicole, Jodi, Danielle, Patrick, Keri-Lee Ron & Corrie Scheele — Wallaceton Annika, David, Janelle, Suzanne, Grada Jack & Wendy Reyneveld — Mossley Chardey, Stephanie, Joseph Piet & Ann van den Boogaard — Gorrie Jan, Derek, Gerard, Kasey Warner & Geri Tenkate — Glencoe Lauren, Rachael Address: R.R. 1, Mossley, ON N0L 1V0	<b>1955 November 4 1995</b> The family of <b>HENRY and TILLY VANSCHEPEN (nee TRIEMSTRA)</b> thank God for the 40th wedding anniversary of their parents and grandparents. It is our prayer that the Lord will continue to bless and guide them. With love: Stewart & Sylvia — Woodstock John & Annette — Woodstock Bob & Bernice — Woodstock Brenda — Ingersoll Marianne — Toronto Congratulations Pake and Beppe! Lots of love from all your grandchildren! Address: 481 Manitoba Rd., Woodstock, ON N4S 8N7	<b>Personal</b> Professional gent, semi-retired, likes to meet <i>Christian girl</i> with positive attitude (age unimportant) for outings (as shows, concerts, etc.) and perhaps a friendly relationship or correspondence. <b>Southern Ontario</b> . Drop me a line. Picture will be returned. Write to: <b>File #2632</b> , c/o <i>Christian Courier</i> , 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.	<b>1945 November 14 1995</b> <i>Great is Thy faithfulness, oh God our Father.</i> With thanks to God for His continued love and faithfulness we celebrate the 50th anniversary of our parents and grandparents.
<b>Christian Courier</b> 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	<b>1955 October 21 1995</b> Proverbs 3:5,6 With great joy and thankfulness to God we like to announce the 40th wedding anniversary of our parents and grandparents. <b>BILL and RUBY LEISTRA (nee KLOOSTRA)</b> With love and congratulations: Jack & Janet Pilon Bill & Marlene Wymenga Peter & Debbie Leistra Don & Yvonne Dreise John & Brenda Lankhof and 18 grandchildren. Home address: 524 Lacroix St., Chatham, ON N7M 2X2	<b>WHY NOT?</b> The <i>Christian Marriage Contact Service</i> assists men and women in the USA and Canada who would like to marry or remarry. Why not write to us at C.M.C.S.? Enclose \$5.00 for our information package. <b>P.O. Box 93090</b> <b>Burlington, Ontario, Canada L7M 4A3</b> More male members are encouraged to apply.	<b>Anniversaries</b> Nov. 1, 1945 to Nov. 1, 1995 Happy 50th. <b>JAKE and MARGRET VRIESWYK</b> of Kingston, Ont., celebrate their 50th anniversary. Congratulations from your sons Keith, Jerry and Cecil and daughters Helen Vandenzande and Bev Wilson. A reception will be held at First Chr. Ref. Church, Kingston, Ont., on Saturday, Nov. 4, 1995, from 2-4 p.m. Best wishes only.	<b>1945 November 14 1995</b> <i>Great is Thy faithfulness, oh God our Father.</i> With thanks to God for His continued love and faithfulness we celebrate the 50th anniversary of our parents and grandparents.
<b>For Rent</b> <b>BERGENTHEIM TE HUUR VOOR VAKANTIE:</b> Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen). Voor volledige informatie bel of schrijf naar: J. Snijders 651-4 Ave. E. Brooks, AB T1R 0H4 Phone: (403) 362-4052 or (403) 362-2653	<b>Church News</b> <b>Christian Reformed Church</b> Call accepted: — to Second CRC, Brampton, Ont., Rev. Nick Overduin, chaplain at Brock University, St. Catharines, Ont.		<i>Congratulations to Jake and Margaret Vrieswyk on the occasion of their 50th wedding anniversary!</i>	<b>De Lier</b> St. Catharines 1930 November 12 1995 "....on the mountain of the Lord it will be provided" (Gen.22:14b). With joy and thanksgiving to God, we are happy to announce the 65th wedding anniversary of our parents, grandparents, and great-grandparents.

## Classifieds

Anniversaries	Anniversaries	Obituaries	Miscellaneous	Miscellaneous
		 <p>Congratulations to Albert John and Christina Zwiers (nee Meerbeek) on the occasion of their 65th wedding anniversary!</p> <p>Borculo Ruthven The Neth. November 7 Ont. With praise and thanksgiving to God we are very pleased and blessed to announce that our parents, grandparents and great-grandparents</p> <p><b>ALBERT JOHN &amp; CHRISTINA ZWIERS</b> (nee MEERBEEK)</p> <p>will celebrate, the Lord willing, the happy occasion of their 65th wedding anniversary. We pray that God may continue to bless and guide their lives in the years to come. With best wishes from: Hendrika &amp; Albert Draaijer — Rijssen the Neth. Herman &amp; Margie Zwiers — Ruthven, Ont. Henry &amp; Audry Zwiers — Orillia, Ont. Jerry &amp; Corry Zwiers — Ruthven, Ont. Gerda &amp; Bill Bovenkamp — Essex, Ont. Alice &amp; Irwin Agocs — Ruthven, Ont. 23 grandchildren and 30 great-grandchildren. Open house will be held for family and friends on Friday, Nov. 10, 1995, from 7-9 p.m., at the Essex Chr. Ref. Church, Ont. Best wishes only. Home address: P.O. Box 114, Ruthven, ON N0P 2G0</p>		
		<p><b>Obituaries</b></p> <p>On Sunday, Oct. 1, 1995, God called home His loyal servant <b>JAC GEUZEBROEK</b> in his 79th year. For 45 years he served the church in the Netherlands and Canada and upon his retirement continued his ministry as hospital chaplain in Toronto. He is lovingly remembered by his wife Maria and his children: Tony &amp; Anne, Jack &amp; Johanna, John &amp; Anne, Amie &amp; Jean and 10 grandchildren. Funeral service took place on Wednesday, Oct. 4, 1995, in the Hebron Chr. Ref. Church in Whitby, Ont. Correspondence address: M.M. Geuzebroek, 100 Glen Hill Drive S., Apt. 400, Whitby, ON L1N 8R4</p>	<p><b>Teachers</b></p> <p><b>LANGLEY, B.C.: Langley Chr. School</b> is accepting applications for two positions:</p> <ol style="list-style-type: none"> <li>1. Grade 4 teacher - starting Dec. 1, 1995</li> <li>2. Grade 6-9 Librarian (60%) - starting Jan. 1, 1996</li> </ol> <p>Qualified applicants, who desire to work with students in a Christ-centred school, should forward resume, a statement of faith and credentials to:</p> <p>Langley Christian School 21789-50th Avenue Langley, BC V3A 3T2 Phone: (604) 533-2222 or Fax: (604) 533-7276</p>	
		<p><b>DORDT COLLEGE</b></p> <p>Vice Presidential Opening</p> <p>Dordt College invites applications and nominations for the position of Vice President for Student Affairs. Serving on the president's administrative cabinet and supervising the student affairs staff, the VPSA provides leadership for all functions of the student affairs office, including residence life, spiritual and personal counseling, co-curricular activities programming, and discipline. Significant related experience and commitment to a Reformed, biblical perspective and educational philosophy required; doctorate preferred. Inquiries may be sent to Dr. Jasper Lesage, secretary of the VPSA Search Committee, by fax (712-722-1185), e-mail (lesage@dordt.edu), or mail at the address below. The application process must be completed by January 15, 1996.</p>	<p><b>REDEEMER COLLEGE</b></p> <p><b>R.R.S.P.'s</b></p> <p>The time is right for</p> <p>✓ RRSP deposit limits remain unchanged for 1995, so it pays to make a contribution before the end of the year: earn tax-sheltered compound interest earlier!</p> <p>✓ A Redeemer College RRSP earns 7.20% interest, compounded semi-annually.*</p> <p>✓ For information, call toll free:</p> <p><b>1-800-263-6467.</b></p>	<p><b>Make a difference!</b></p>  <p><b>Reformed Bible College</b></p> <p><b>PRACTICAL:</b> Hands-on experience in ministry; professors with real life experience; Bible major; foundational college courses; accredited; affordable.</p> <p><b>PERSONAL:</b> Community of believers sharing a ministry focus, size conducive to easy interaction; contacts that last a lifetime.</p> <p>Call our Admissions Office at 616-363-2050. 3333 East Beltline NE, Grand Rapids, MI 49505</p>
<p><b>ADA REALTY LTD.</b> 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen</p> <p>Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p><b>DORDT COLLEGE</b></p> <p>Dordt College is an equal opportunity employer and encourages application by women and minorities.</p> <p><b>DORDT COLLEGE</b> 498 4th Avenue NE • Sioux Center, Iowa 51250 • 712-722-3771</p>	<p><b>REDEEMER COLLEGE</b></p> <p><b>R.R.S.P.'s</b></p> <p>The time is right for</p> <p>✓ RRSP deposit limits remain unchanged for 1995, so it pays to make a contribution before the end of the year: earn tax-sheltered compound interest earlier!</p> <p>✓ A Redeemer College RRSP earns 7.20% interest, compounded semi-annually.*</p> <p>✓ For information, call toll free:</p> <p><b>1-800-263-6467.</b></p>	<p><small>*Determined in January &amp; July of each year in relation to the Consumer Price Index</small></p> <p>777 Hwy. 53 E., Ancaster, ON, L9K 1J4, (905) 648-2131</p>	

## Classifieds

Obituaries	Job Opportunities	Job Opportunities	Miscellaneous	Miscellaneous														
<p>On Saturday, Oct. 7, 1995, the Lord took to Himself our beloved wife, mother, grandmother and great-grandmother</p> <p><b>REINA PIETERDINA LODEWYK (RUTGERS)</b></p> <p>at the age of 82 and almost 59 years of married life.</p> <p>"I know that my Redeemer lives" (Job 19:2).</p> <p>We thank God for her example and impact she made on all of us. Her beloved husband Willem. Her children:</p> <p>Bob &amp; Ineke — Nigeria</p> <p>Dick &amp; Shirley — Red Deer</p> <p>Dewey &amp; Tova — Calgary</p> <p>Eileen &amp; John Sneed — Edmonton</p> <p>13 grandchildren and 15 great-grandchildren.</p> <p>Funeral service was held Wednesday, Oct. 11, 1995, at 11 a.m., in the First Chr. Ref. Church, Red Deer, Alta. Revs. N.B. Knoppers and Bill Nieuwenhuis officiated.</p> <p>Correspondence address: 4200-43 Ave., Red Deer, AB T4N 3B9</p>	<p><b>HDCH</b></p> <p>Our planning for the present year is incomplete. Due to a record enrolment of 478 students we solicit applications for a term appointment from qualified teachers to teach the listed second semester classes starting <b>February 1, 1996</b>.</p> <ul style="list-style-type: none"> <li>• <b>Grade 9 Physical Education</b></li> <li>• <b>Grade 9 General English</b></li> <li>• <b>Grade 9 General Mathematics</b></li> </ul> <p>We prefer teachers who enjoy interaction with young adults, who view teaching as a craft which requires constant refinement and who delight in the service of our master, Jesus Christ.</p> <p>Please respond in writing to  <b>Mr. Jim Vanderkooy, Principal</b>  <b>Hamilton District Christian High School</b>  <b>92 Glancaster Road, Ancaster, ON L9G 3K9</b>  <b>Fax: (905) 648-3139. Prior to November 15, 1995</b></p>	<p>Strijen, Z.H. Barrie, Ont. the Neth.</p> <p>Feb. 8, 1912 - Sept. 18, 1995</p> <p>Give thanks to the Lord for He is good. His mercy endures forever. The Lord in His goodness called to His eternal home, His child</p> <p><b>CORNELIA VAN DALEN (nee HUISMAN)</b></p> <p>Loved wife of Dirk Van Dalen for almost 64 years.</p> <p>Dear mother of:</p> <p>Jeannette &amp; Jasper Capelle — Belwood, Ont.</p> <p>Rennie &amp; Tina Van Dalen — Calgary, Alta.</p> <p>Dirk &amp; Lucy Van Dalen — Carlisle, Ont.</p> <p>Toob &amp; Jeanne Van Dalen — Aurora, Ont.</p> <p>Corrie &amp; George Laidlaw — Pickering, Ont.</p> <p>Gerard &amp; Rosemary Van Dalen — Barrie, Ont.</p> <p>Beloved Oma and Great-Oma of 13 grandchildren and four great-grandchildren.</p> <p>She is survived by one sister, Adrie Huisman, of Dordrecht, the Neth. The funeral service was held on Sept. 22, 1995, at the First Chr. Ref. Church, Barrie, Ont.</p> <p>Correspondence address: P.O. Box 579, Aurora, ON L4G 3L6</p>	<p>On Sept. 27, 1995, the Lord took unto Himself, His child</p> <p><b>AAFKE VAN WIEREN WIELENGA</b></p> <p>at the age of 90 years.</p> <p>Predeceased by her loving husband Dirk Van Wieren in 1972.</p> <p>Loving and dear mem of:</p> <p>Herman &amp; Jannie Van Wieren</p> <p>Klaas &amp; Rita Van Wieren</p> <p>Bill Van Wieren</p> <p>Bertha &amp; Richard Fennema</p> <p>Irene &amp; Peter Zwart</p> <p>Much loved grandma of 18 and great-grandma of 30.</p> <p>Predeceased by a brother, Wiebe, and two sisters, Tryntje and Geertje, a grandson, Richard, in 1960, and a daughter-in-law, Betty Petrusma in 1994.</p> <p>Mem was the last surviving member of Klaas and Boukje Wielenga's family.</p> <p>Heit and mem came to Canada in 1949 and farmed in the Hensall area. Mem was a charter member of the Exeter Chr. Ref. Church. She loved her church and was active for many years in the Ladies Society, choirs and Seniors' Club.</p> <p>Mem will be missed by her family and friends.</p>	<p><b>Teachers</b></p> <p><b>SURREY, B.C.: Fraser Valley Chr. High School</b>, an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley, has <b>two maternity leave positions available</b>: effective Jan. 1, 1996, a part-time English and journalism position, and effective Feb. 1, 1996, a full-time special education position. Applicants should send resumes to:</p> <p><b>Mr. Al Boerema, Principal</b>  <b>Fraser Valley Chr. High School</b>  <b>15353-92 Avenue, Surrey, BC</b>  <b>V3R 1C3</b>  <b>(604) 581-1033</b></p>	<p><b>Economics Vacancy</b></p> <p>The King's University College, a Christian liberal arts college offering 3- and 4-year B.A. and B.Sc. degrees and 2-year B.Ed. after degree, is inviting applications from women and men for a full-time, tenure-track vacancy in economics.</p> <p>This position is not restricted to any particular area of economics and will involve teaching basic economics courses in an undergraduate curriculum, such as foundations of economics and micro- and macro-economics. The position will also be in support of a new program in environmental studies, and the successful candidate should be able to demonstrate the relationship between her or his area of expertise and this new program, in such areas as economic development, economic thought, economic policy and administration, environmental economics, resource economics, or ecological economics. A doctorate is required as well as agreement with the College's Christian Statement of Faith.</p> <p>Starting date: July 1, 1996. Deadline: January 31, 1996, or when filled.</p> <p>Send application letter, curriculum vitae, copies of transcripts, and three letters of reference to: <b>Dr. S. Keith Ward, Vice President (Academic), The King's University College, 9125-50 Street, Edmonton, AB T6B 2H3. Tel: (403) 465-3500 Fax: (403) 465-3534. E-mail: skward@kingsu.ab.ca</b></p> <p>The King's University College is an equal opportunity employer, but in accordance with Canadian employment and immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.</p> <p><b>THE KING'S UNIVERSITY COLLEGE</b>  <i>Christian University Education</i></p>	<p><b>CANADA SAVINGS BONDS</b>  <b>EVEN BETTER FOR 1995</b></p> <table border="1"> <tr> <td colspan="3">Invest in what's important</td> </tr> <tr> <td><b>5 1/4%</b></td> <td><b>1st</b></td> <td><b>YEAR</b></td> </tr> <tr> <td><b>6%</b></td> <td><b>2nd</b></td> <td><b>YEAR</b></td> </tr> <tr> <td><b>6 3/4%</b></td> <td><b>3rd</b></td> <td><b>YEAR</b></td> </tr> </table> <p><b>3-YEAR MINIMUM RATE GUARANTEE &amp; RATE INCREASES IF NEEDED</b></p> <p>The 1995 Canada Savings Bonds offer guaranteed minimum rates. Plus these rates will be increased if needed, to keep your bonds competitive. And as always, they're cashable at any time.</p> <p><b>NEW RRSP OPTION</b></p> <p>Now you can buy Canada Savings Bonds directly in the form of a Registered Retirement Savings Plan. There's no need for a self-directed plan, and no fees.</p> <p>You don't have to be a Canadian citizen to buy Canada Savings Bonds. All Canadian residents can buy them. Fully guaranteed by the Government of Canada, they're available wherever you bank or invest for as little as \$100.</p> <p><b>CANADA SAVINGS BONDS</b> <b>LES OBLIGATIONS D'ÉPARGNE DU CANADA</b></p> <p><b>BUY YOURS BY NOVEMBER 1.</b> <b>Canada</b></p>	Invest in what's important			<b>5 1/4%</b>	<b>1st</b>	<b>YEAR</b>	<b>6%</b>	<b>2nd</b>	<b>YEAR</b>	<b>6 3/4%</b>	<b>3rd</b>	<b>YEAR</b>
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## Job Opportunities

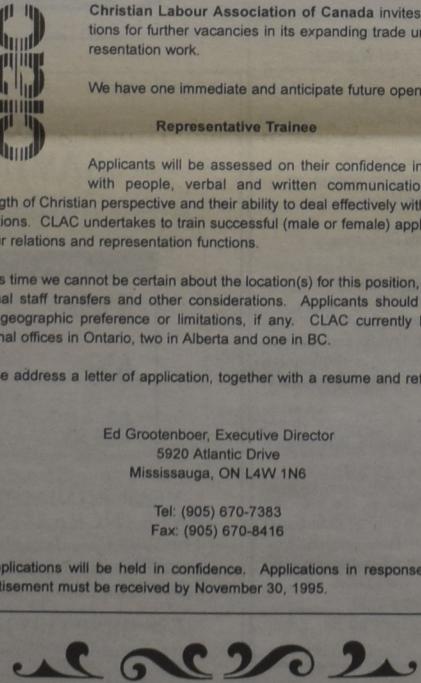
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Job Opportunities	Job Opportunities	Job Opportunities	Job Opportunities	Events
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<b>For Rent</b>  Large northend St. Catharines, Ont., basement apartment for rent, with fireplace. Fully private with fridge, stove + co-laundry. Available Nov. 1, 1995. \$475 + 40% utilities. Non-smoker please. (905) 646-7759				
<b>Employment Wanted</b>  Wanted: farm job. Needs board and room. Loves animals. Very handy. Mature male. Please contact (519) 633-4607		<b>Christian Labour Association of Canada</b> invites applications for further vacancies in its expanding trade union representation work.  We have one immediate and anticipate future openings for:  <b>Representative Trainee</b>  Applicants will be assessed on their confidence in dealing with people, verbal and written communication skills, strength of Christian perspective and their ability to deal effectively with conflict situations. CLAC undertakes to train successful (male or female) applicants in labour relations and representation functions.  At this time we cannot be certain about the location(s) for this position, pending internal staff transfers and other considerations. Applicants should indicate their geographic preference or limitations, if any. CLAC currently has four regional offices in Ontario, two in Alberta and one in BC.  Please address a letter of application, together with a resume and references to:  Ed Grootenboer, Executive Director 5920 Atlantic Drive Mississauga, ON L4W 1N6  Tel: (905) 670-7383 Fax: (905) 670-8416  All applications will be held in confidence. Applications in response to this advertisement must be received by November 30, 1995.		<b>SALEM</b> Christian Mental Health Association  <b>Annual General Membership Meeting</b> <b>When: Thursday, November 9, 1995</b> at 7:30 p.m. <b>Where: Christian Reformed Church</b> Hwy. 53 East, Ancaster, Ont. <b>Speaker: Dr. Grant Mullen</b> <b>Topic: "The Holy Spirit and Inner Healing: Demonization, Psychiatry and the Believer"</b>  For further information contact: 1 Young Street, Suite 512 Hamilton, ON L8N 1T8 (905) 528-0353
<b>Dordt College</b>  <b>FACULTY POSITIONS</b> Dordt College is seeking Christian academicians for openings beginning August 1996 in the following areas: <b>BUSINESS ADMINISTRATION</b> <b>ECONOMICS</b> <b>ENVIRONMENTAL SCIENCE</b> <b>HEALTH, PHYSICAL EDUCATION, RECREATION</b> <b>POLITICAL SCIENCE</b> The following positions may also be open: <b>PSYCHOLOGY</b> <b>THEOLOGY</b>  Specific job descriptions are available. Qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest and curriculum vitae to Dr. Rockne McCarthy; Dordt College, 498 Fourth Avenue NE; Sioux Center IA 51250-1697; phone: 712-722-6333; fax: 712-722-4496; e-mail: vpaa@dordt.edu	  <b>Administrator</b>  Taber Christian School in Alberta is looking for a principal beginning the fall of 1996. TCS, a K-9 school of 160 students located 50 km east of Lethbridge, is operated by the Society for Christian Education in Southern Alberta. Applicants must be committed Christians and be knowledgeable about the Reformed world and life view. Please direct all inquiries and resumes to:  Mike Wind (chairperson of the board) Box 4749, Taber, AB T1G 2E1 Phone or Fax: (403) 223-8391. Deadline is December 6, 1995.	<b>ISRAEL</b> The Bible League invites you to join its <b>BIBLE LAND TOUR</b>  12 exciting days: February 19 — March 1, 1996 Cost: \$2,349.00 p.p., ex. Toronto, dbl. occ., plus Dep. Tax.  <b>VISIT</b> Jerusalem — Bethlehem — Nazareth — Masada and many other places.  <b>Free stop-over in Amsterdam</b> Personally escorted by: Rev. John G. Klomps Executive Director, TBL  For complete information and reservations please call or write: Rev. John G. Klomps The Bible League P.O. Box 5037, Burlington, ON L7R 3Y8 (905) 319-9500 or 1-800-363-WORD		

## Classifieds

Miscellaneous	Miscellaneous	Miscellaneous	
<b>BACK TO GOD HOUR RALLY</b> in Covenant Christian Reformed Church 278 Parnell Rd., St. Catharines, Ontario on <b>Saturday, November 4, 1995</b> at 8:00 p.m. Speaker <b>Rev. Jimmy Tai-on Lin</b> Chinese Broadcast Minister of the Back to God Hour Topic: "Know Your God"  Special Music The Choir & Band of the Smithville District Chr. High School <i>Come sing along in a wonderful night of Christian Fellowship</i>			 <b>Leadership In Focus</b> offers "Mapping Your Vision" <b>FOR NON-PROFIT ORGANIZATIONS</b> strategic and operational planning, change management through group and community facilitations. Martin Van Dyk, facilitator/presenter (613) 969-5261
<b>Celebration</b> <b>Langley Christian School Society</b> will celebrate the opening of the New Middle and High school campus, and 40 years of Christian education in Langley. All who have been involved in the school are invited to attend this celebration on <b>Thursday, November 23, 1995</b> , at the new school located at: <b>22702-48th Avenue, Langley, BC V2Z 2T6</b> Times: 7-8 p.m. - Reception and open house 8 p.m. - Official program <b>For information call (604) 533-0839</b>			

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## News

# Delegate to women's conference in China questions validity of Canadian delegation

## Jane Ouwehand

MAPLE RIDGE, B.C. — When Laurie Geschke, western vice president of REAL Women, and Barb Stachuk went to the Non-Government Organization Forum in Huairo, China, in connection with the Conference on Women, their mandate was to speak of the importance of the family to everyone who would listen. They spoke, as well, to a few who would not listen.

At a pro-life press conference, for example, Canadian delegates were among those who were "yelling and trying to take over the floor and not allow the pro-lifer to speak," according to Geschke. Their presence at the conference was funded by the Canadian government, whereas the REAL Women had raised their own funds.

Gwen Landolt was the speaker they had tried to shout down. As vice president of REAL Women she had been delegated to go to the government conference in Beijing, along with Cecilia Forsyth, national president, and Diane Watts, researcher from the national office. REAL stands for Realistic, Active, for Life.

## Many pro-life delegates

Geschke spoke of the struggle as one between radical feminists trying to promote a certain agenda, and pro-life and pro-family delegates who tried to get these items deleted from the document under discussion.

There were many pro-family delegates who "don't see children as enslaving and don't want to be killing their offspring" says Geschke. They tended to be from Central America, Third World countries and Islamic nations, though there were a few representing non-government organizations in North America. In general, the radical feminists were from Europe and North America, the G7 countries.

According to Geschke, when some Islamic delegates spoke up in favor of the traditional family, certain members of the Canadian government delegation who had formed an impromptu "lesbian caucus" in Beijing tore off the speakers' veils and draped themselves amorously over the Islamic women. When the women



REAL Women delegates (from l. to r.) Barb Stachuk, Dianne Watts, Cecilia Forsyth, Gwen Landolt, Laurie Geschke.

registered a complaint with the organizers of the conference, there was no response at all, no apology and no redress.

## Questions process

Geschke questions the process in which the radical feminists were given opportunities to impose their agenda on the other conferees. REAL Women were not invited to the meetings where the final draft of the document was drawn up; in fact, they did not even receive a copy in advance of the conference. Yet the gay community was very much involved: they publicly bragged about this in their magazine *Xtra*.

Another matter of concern for the REAL Women delegates was that so many attendees were not fluent enough in English to understand the discussions or the document. They found themselves explaining the implications of words such as "sexual orientation" and "reproductive rights." For some meetings there were no translators.

Furthermore, Geschke questions whether the Canadian delegation spoke for Canada. The government deliberately avoided sending anyone with "lesbian" or "homosexual" in the title of the organization. Why then did Shelagh Day address a press conference in the name "equality for gays and lesbians everywhere?" When 87 per cent of Canadian women polled do not want to be identified as "feminist," do the delegates who represented Canada have a true mandate from the Canadian people? Geschke wondered.

Geschke wonders who chose

the delegates and on what basis, and who decided who would be funded and who would not. She also wonders why there were so few youth, and notes that "most (Canadian) young women don't identify with the women's movement: they don't feel that it's relevant to their lives."

## Totalitarian document

Regarding the document itself, Geschke notes that some of it was good, but some of it was "silly and inane, and very poorly written." She describes the

document as "totalitarian." It presented a plan for action over five years, with enforcement strategies and a clause which stated that it overrides the present laws of nations which ratify it. Geschke was pleased to note that this last clause was weakened in the final form of the document.

The document pushed for gay and lesbian unions to be considered as valid as heterosexual marriages. It gave power to children and adolescents to make their own decisions

regarding health care, access to information and whom to choose as friends. "A fourteen-year-old could decide to hang around with a nineteen-year-old and smoke pot, and the parents couldn't do a thing about it," says Geschke. The document also presented abortion as a basic health service.

## Partial success

In Geschke's opinion, the attitude of most of the Canadian government delegation (with the notable exception of MP Sharon Hayes) could be summed up with the phrase: "If you are married to a man you are sleeping with the enemy."

After all the lobbying and debating, Geschke notes that 47 countries "stood up against what was written in the document and would not back down. They stood for the family." All the references to equal status for gay and lesbian unions were dropped.

"We did what we went over to do. We felt very successful," says Geschke. "We didn't stop the steamroller of feminism, but we probably slowed it down a bit."

## St. Catharines Bibles For Missions store opens

### Alan Doerksen

ST. CATHARINES, Ont. — Canada's newest Bibles For Missions thrift store had its grand opening in St. Catharines, Ont. on October 12. The store is the 14th in Canada — one of five in Ontario. Another nine are in western Canada.

About 56 volunteers will be working at the new store, several at a time. "It is Kingdom work," says Halba Tackema, a consultant to the thrift stores from Sarnia, Ont. He stresses that the store is "a total interdenominational situation.... We all work together."

The store stocks used clothing, books and furniture, most of which are donated by the local Christian community. Profits from the store will go to support the Bible League's work in Brazil. The store also offers free Bibles and volunteers have opportunities to share



Mayor Al Unwin (right) speaks with Henk Hassebroek (centre), chair of the board for the new store.

their faith with customers.

Rev. John Klomps, executive director of The Bible League, spoke about the stores and their significance. St. Catharines mayor Al Unwin was also

present for the ribbon-cutting ceremony, and commended the work of the store.

The next Bibles For Missions thrift store will be opening soon in Burlington, Ont.